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**Dr Eng. Jan Pająk**

**"Web pages of Jan Pająk - [sw\\_andrzej\\_bobola\\_uk.pdf](#)"**

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and entitled

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Contact addresses to the author valid in 2013 – i.e. during the preparation of this brochure:

[Dr Eng. Jan Pająk](#)

P.O. Box 33250, Petone 5046, NEW ZEALAND

Email: [janpajak@gmail.com](mailto:janpajak@gmail.com)

**Motto:** *"There came a man who was sent from God; his name was John. He came as a witness to testify concerning that light, so that through him all men might believe. He himself was not the light; he came only as a witness to the light. The true light that gives light to every man was coming into the world. He was in the world, and though the world was made through him, the world did not recognize him. He came to that which was his own, but his own did not receive him. Yet to all who received him, to those who believed in his name, he gave the right to become children of God - children born not of natural descent, nor of human decision or a husband's will, but born of God. The Word became flesh ..."* (Quotation from the Biblical Evangel of St. [John 1:6-14.](#))

My name is Jan (i.e. Polish for John) and I welcome you to my ethnic web page which presents mainly old stories about churches of the town Milicz. Only a small proportion of what is presented on this web page originates either from my personal life experience, or from scientific research which I carry out. The majority of information provided here originate from stories of old-timers which I overheard in years of my youth and which I am repeating here.

How much correct are these stories of old-timers that I overheard in my childhood, I am unable to estimate. Some of them were quite extraordinary and controversial. For example, at the beginning of 20th century the folklore of the vicinity of Cieszków, Stawiec, and Wszewilki claimed, that operated in there someone named "Sapieha" - who supposedly was a "wizard" - i.e. a male version of "witch". (According to this folklore, a "wizard" supposed to be a creature with supernatural powers, similar to powers of present "UFO-nauts", or the magician David Copperfield. Typically they had a character that was extremely hostile towards people. These creatures used to enjoy torturing, persecuting, and inflicting suffering to people. The only difference between them, and other "supernatural" creatures known then and called "devils", was that "wizards" lived amongst people, looked exactly the same as people do, and everyone around them knew them, as well as knew their past. Therefore people considered them to be evil humans who only acquired supernatural powers through studying secret knowledge from "forbidden books". However, in present times when we

already know well that there is purposely simulated a race of evil UFO-nauts which look identically to humans, agents of which are simulated as if they mix with people - so that they can spy and control the humanity much better, now we would rather consider these "wizards" to be [UFO-nauts](#).) Still in times of my youth, means in late 1940s and early 1950s, at that are children were scared by whispered warning "Sapieha flies" (he supposedly used to fly like a huge bat - so he was a blueprint for characters from the American movie "Batman"). More information about the "wizard" named Sapieha is provided in item #G1 below on this web page. Other stories of old-timers are more verifiable. For example the story, that by the present dam on the Barycz river there used to be an old watermill, I was verifying myself as a teenager. In fact I saw remains of a dam, pond, waterwheel, etc., still then existing in there. Similarly various facts support old stories that one of branches of the ancient "Amber Route" passed by the present Krotoszyńska Street of Milicz, and then via this dirt road to Stawiec. (I.e. the same dirt road by which just after the World War Two four nameless graves of German soldiers were left, described on the web page with the story of the [Battle of Milicz](#).) The fact which supports this, is the significant lower level of this dirt road to Stawiec, in comparison to the level of fields that surround this road. In some places the level of this road is lower by almost 2 meters in comparison to the level of fields surrounding this road. This in turn means, that this extremely old road was intensely used for very long time. Such a long use, combined with the location of it on a small slope, caused that the level of it was so much lowered after all these years. (Notice that the same folklore states that another branch of the "Amber Route" led by the very old church in [Stawczyk](#).)

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## Part #A: Introductory information of this web page:

### #A1. What is the goal of this web page:

**Motto of this web page:** *"In order to see the future, it is necessary to look carefully into the past."*

The major goal of this ethnic web page about the church of St. Andrea Bobola (in Polish "pod wezwaniem Świętego Andrzeja Boboli") and also about other churches of Milicz, is to present folkloristic stories on their subject. Means it is to describe **"what old-timers used to tell about these churches"**. A lot of information provided on this web page would be very difficult to verify in historic sources. Until today no much documents survives which would support these stories. However, still it is worth to learn what the verbal folklore tradition used to

tell us about these churches.

An additional goal of this web page is to indicate links to other web pages which have a similar subject areas as this one. The most vital amongst these other web pages is the page about the village of [Wszewilki](#). It describes further details about these churches of Milicz, especially about this extremely old Roman church from the village Wszewilki near Milicz. Another web page also on the subject similar to this one, is the web page about [sightseeing in Wszewilki and Milicz](#) (unfortunately it still awaits to be translated into English). In item #8.2 that web page describes "unofficial sight-seeing tracks" within and around the village of [Wszewilki](#). One of these "tracks" allows to see a huge hole in the ground which is left until today after the removal of very old Roman church of Wszewilki, together with several levels of cellars which in past existed under this old church. Other web page, also on a similar topic, is about [Wszewilki of our tomorrow](#)". It describes my dreams about the future rebuilding of the original central square of Wszewilki - including also this old Roman church that originally existed in there.

## **#A2. Why the church in Milicz under the invocation of Saint Andrea Bobola, can be called my "family church":**

My own fate, as well as the fate of my family, is closely linked to the church of St. Andrea Bobola described here. After all, it was in this church that I attended my lessons of religion - thus from it originates my knowledge of Christianity. It was in it that took place all vital religious events which I remember - including my first holy communion. Also in it I participated in all masses during times when I lived in [Stawczyk](#). If I remember correctly, this church was then the parish church for the village of Stawczyk, and it was its priest that visited my family house during Christmas solicit.

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## **Part #B: Conditions in which churches of Milicz operated:**

### **#B1. Milicz - the town of "hotel services" for the ancient so-called "Amber Route":**

According to what was explained on the web page about [Milicz](#), by being a kind of "hotel town" on a hugely important ancient "Amber Route", with the elapse

of time Milicz has transformed in to a provider of all types of services for travellers. It provided travelers with hotel and accommodation services, it protected them, it supplied them in food, horses, and spare parts, it also supplied spiritual services. Merchants and travelers stayed for night in Milicz, rested in there, ate, drink, make sales, refurnished their supplies, repaired damaged equipment, buried their dead, while in times when the Christianity spread over the Europe, also prayed in churches of Milicz for a happy course and outcome of their trips. So churches in Milicz were not only places of prayers for locals, but additionally provided vital **spiritual services** for numerous travelers who passed through this town. So Milicz has relatively lot of churches (and cemeteries) in relationship to the number of its inhabitants. According to my present state of knowledge on this subject, in Milicz itself almost always were two churches and two cemeteries working simultaneously, while after 1714 there were three of these. Furthermore, two further churches were available not far from Milicz, namely in nearby Wszewilki and in Karlow. Brief descriptions of histories of these five churches of Milicz and the vicinity of it are provided in Part #C of this web page. The biggest out of these 5 churches with the elapse of time become the church of St. Andrea Bobola, to the description of which this web page is devoted.

The reader perhaps may ponder, how such a small place as Milicz could have 5 churches. The reply to this is provided by the analysis of this Amber Route which passed through Milicz. This is because Milicz lied on a branching point of that route. From the northern gate of Milicz (Called the Gniezno Gate) emerged a branch of the Amber Route which led to a nearby village Stawiec, then through Rawicz, Poznań, Gniezno, until Gdańsk. In turn from the eastern gate of Milicz emerged another branch of the Amber Route. This one led through a bridge on Barycz which existed by the old watermill of Milicz, then through the villages of Wszewilki, Pomorsko, to Cieszkow, Zdun and further to Gniezno and Gdańsk. On the other side of Milicz this Amber Route also branched. This branching was located by the church of St. Anna in Karlow. (In old times on every crossing of vital tracks churches and chapels were build. They performed many functions. For example they served as a unique kind of "traffic signs", they attracted local people - so that travelers always had someone to ask for further way, they provided a shelter in case of bad weather, they calmed travelers spiritually, etc.) One branch of the Amber Route led from the church of St. Anna towards the south via Oleśnica. The second branch led towards the south through Trzebnica and Wrocław. Because of these branches of the Amber Route located in Milicz, this town become an important point for travelers. Many of them stayed in in Milicz for some time. So "spiritual services" were very sought for in there.

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## **Part #C: History of five churches of Milicz:**

In years from 1290 to 1358 the owner of the castle and land of Milicz was the Bishop of Wrocław. Thus it should not surprise, that having such religious

traditions, and also being a "town of hotel services" for travelers from the "Amber Route", for the majority of its existence the tiny Milicz had as many as two churches. Only at the beginning of its existence it had a single church, while in years from 1714 to 1945 in the Milicz itself operated three churches. Independently from these, in two villages which are closest to Milicz, namely in Karlów and in [Wszewilki](#), two further churches did exist. So in total Milicz and the vicinity of this town had five different churches. The first church of Milicz was build in years when Milicz was taking its shape and erected the defense walls. This first church was build from so-called "paddock ore". In turn the second church of Milicz was build from bricks probably around a half of 14th century. Each of these two churches of Milicz with the elapse of time kept changing its location. So let us now review briefly their history. **Please notice that in item #8.4 of a separate web page [Wszewilki-Milicz](#) (so-far available in Polish only), a circular (unofficial) walking track along historically significant points of Milicz and a nearby village Wszewilki is described. Through following this walking track one can see present remains of these churches of Milicz. If someone plans to drive through Milicz, then perhaps it would be worth to take into the trip a printout from the web page on "[Wszewilki-Milicz](#)".**

## **#C1. The first church of Milicz under the invocation of Saint Michael Archangel:**

Earliest records of the first Catholic church of Milicz that I heard of, originate from 12th century. Already in these times Milicz had not only its own church, but even its own priest. In records survived even his name. This first church of Milicz was located within the defense walls of the town, close to the Eastern Gate to the town, at a small square that was designated as a cemetery. This square was adjusted to the central square of Milicz, in the north-east corner of this central square. The location of this square-cemetery and the first church of Milicz in fact imitated the configuration of the central square in the Wrocław city, and also the square in Paczków. After all, in the north-west corner of the central square in Wrocław a church of Saint Elisabeth Hungarian is located, while in the north-east corner exists a similarly old church. Both these churches from wrocław also were located on similar small squares, which originally were also cemeteries. All signs also indicate, that at these times all towns of the Lower Silesia were constructed according to this single plan. with the church and a cemetery in the north-east corner of their central square. The miniature cemetery which surrounded the first church of Milicz, was soon filled up. After all, in these times many people kept dying during trips, either from wounds received in clashes with bandits, or because of difficulties of travel and the lack of hygiene. (I personally believe, that at these times on cemeteries of Milicz more travelers were buried than local inhabitants of Milicz.) So soon this small cemetery needed to be shifted beyond town walls. The new location of it was not far from the first church, but already outside of the eastern gate of the town, means in the area on which presently a

"small" church of Milicz is located under the invocation of Saint Michael Archangel. In this new location, the cemetery also was not used for long, because it again filled up soon. In turn the river Barycz which used to run behind it made impossible its extensions. Soon later this eastern cemetery of Milicz needed to be shifted again into the third location. This time it was located on the western side of the exit road from Milicz to Wrocław, means into the area where now is the church of Saint Andrea Bobola from "Fig. #2 (29)". As time elapsed it was extended onto the eastern side of the same exit road from Milicz to Wrocław, into the area where for a long after the war a building of the Post Office of Milicz was located. In the result of this extension, in 17th century the exit road from Milicz to Wrocław looked similarly like the famous "Via Apia" by Rome - means on both sides it had cemeteries of Milicz of that time. Presently in the areas of these cemeteries living quarters are located - no wonder that in times of my youth inhabitants of some of these buildings claimed that at nights in these buildings ghosts show up.)

This first church of Milicz, similarly like all other original building and defense walls of Milicz, was build from "paddock ore". Furthermore, it was constructed in the shape of semi-defense Roman castle - with low ceiling, thick walls, and small windows for shooting. So when Milicz acquired its own brick manufacturing facility from nearby village Stawiec, this church become an eye-saw to inhabitants of the town. They decided to shift it into a new place and locate in a new, more beautiful building. In 15th century citizens of Milicz built a more "modern" gothic church. After it was ready, they shifted to it the first church, while empty walls left from it they dismantled soon afterwards. The place which it occupied was later made available for housing. Presently neither this first church of Milicz, nor the miniature cemetery on which it used to stand, does NOT exist in their original locations. On their former place there are buildings now. The only their remain which is visible until today, is seemingly illogical widening of the exit road at the north-east corner of the central square from Milicz.

In the new, second location and architectural version, this first church of Milicz was constructed from bricks in the gothic style. It was erected in 15th century within boundaries of the second cemetery of Milicz. Already at times when this church was build, the cemetery was NOT used anymore. Of course, after being shifted into a new location this first church of Milicz remained the Roman-Catholic temple. But with the elapse of time, also it again become old and making not good impression on travelers. Therefore, in 1821 on its place a new neo-renaissance church was erected - still under the invocation of Saint Michael Archangel. During building of this new church, the old was NOT removed completely. Until today remained from it the presbytery, underground crypt, and the christening dish from 1561. This next, historically third architecture version of the original first church of Milicz, build in 1821, serves Christians until today standing not far from the central square, at the eastern boundaries of the town, just by former eastern gate to the town (which presently does NOT exists any more).

## **#C2. The second church of Milicz under the invocation of Saint George:**

Around 14 century the bishop of Wrocław build a second church of Milicz. It was under the invocation of Saint George. During the construction of it the spiritual needs of numerous travellers were taken under consideration, and also the fact that the original church of Milicz was then quite old. This second church of Milicz was already build of bricks. It was located on the south-east area of the old town, in the area which currently is occupied by the street that runs towards the old baths (means opposite to the location of fire brigade from Milicz). At end of 19th and beginning of 20th century this second church become so old, that it was not for use. Thus it can be deduced, that around 1930s probably it was shifted to a new location and building.

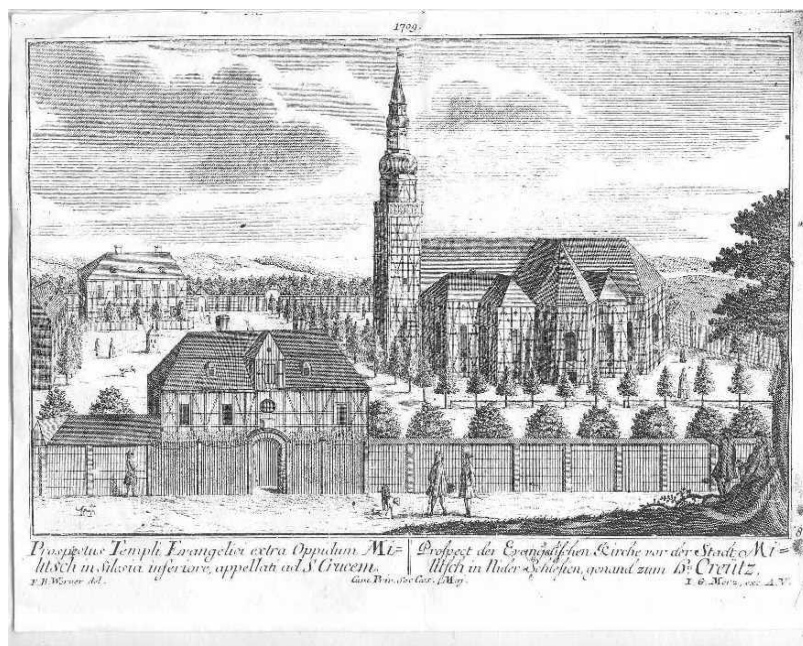
## **#C3. Third church of Milicz under the invocation of Saint Andrea Bobola:**

Independently from two above original Catholic churches of Milicz, in 1714 this town build still another church. It was just the evangelical church, in 1945 turned into a Roman-Catholic under the invocation of Saint Andrea Bobola (means the church to the description of which the entire this web page is devoted). It is worth to mention here, that in initial years of 20th century, Milicz was already inhabited by a decisive majority of Evangelic citizens - in spite that its existence Milicz started as a town of Catholic bishop from Wrocław and that it remained a town of Catholics until the power was taken by Prussians. In the change of faith of inhabitants of that town into Evangelism the key role was performed by this present church of Saint Andrea Bobola. This is why around 1920s the Evangelic church discussed here was hugely popular, which both Catholic churches were almost empty. As my mother was telling us, Catholics were then so few in Milicz that all of them knew each other by name, while on Sundays after holy mass they had meeting by coffee and cakes in one of their homes. In fact Catholic remained then almost exclusively people of Polish origins which still lived in the vicinity of Milicz - most of them in the present village Wszewilki (although in that times these people used almost exclusively German language for everyday conversations).

An interesting question which I always ask myself in the matter of the church of Saint Andrea Bobola described here, is whether its historically rather excellent fate results from the good "Feng Schui" of the location in which it was constructed. It appears that, oppositely to the fortified castle from Milicz - which was constructed in the location with rather "bad Feng Schui" and thus it was always troubled by various disasters, the church of Saint Andrea Bobola was build in the place which had quite a "good Feng Schui", and thus which in the passage of centuries seems to always be encountering the beneficial for it course



of events. Another question, which also is connected with this church, is whether the mentioned in item #E2 below the natural capability of undergrounds of if to cause a self-mummification, i.e. to work like interior of Egyptian pyramids, also is caused by its location in the area of a "good Feng Schui".



**Fig. #C3:** Here is a real historic treasure. Shown above is the scan from an old architectural project dated in 1709 (the date it was prepared is visible above the tower). Courtesy "[Miliczanin-1931](#)". The project shows the predicted appearance of the future Evangelic church in Milicz under the invocation of Holy Cross. At present this church is known in Milicz as the Catholic church under the invocation of Saint Andrea Bobola. (Click on this diagram to see it enlarged or to shift it to a different area of the screen.)

Notice that this church was build in 1714 - see "Fig. #D2" below on this web page. The above project of 1709 shows how the architect designed the appearance of this church before works on the construction of this church were undertaken.

On the above project a number of details attracts the attention. For example the year it was prepared (i.e. 1709). It not only means that the project currently is over 300 years old, but also that it is the oldest architectural document of Milicz that is accessible to public scrutiny. Everyone should also be puzzled by the solid and high fence which then was defending the access to this evangelic church. It had its justification. At that time Milicz was inhabited predominantly by Catholics of Polish origins, at which the above evangelic church was imposed by Prussian authorities. Thus, the authorities were seriously afraid that the new church and the foreign faith imposed by authorities - which this church represented, can be greeted with hostilities and vandalised by locals. Therefore the church was designed almost like a kind of small fortress of Teutonic Knights - the feature which is clearly visible by the fencing that surrounds it. As we probably remember, Prussian authorities draw their traditions of imposing new faith from rules of Albrecht von Hohenzollern-Ansbach (shown and commented in "Fig. #M3c" from the totaliztic web page [day26.htm](#)), and still earlier from the Order of Teutonic Knights who practiced spreading the new faith with sword on Slavic

Prussians and on inhabitants of the Holy Land. In turn the history of Albrecht von Hohenzollern-Ansbach illustrates to us quite well what traditions these were. After all, it was him who liquidated the Order of Teutonic Knights and in 1525 changed this Order into the Duchy and later Kingdom of Prussia - from which with the elapse of time Hitler's Germany grew up. It was also him who undermined with his kingdom the influence of the Catholic Church through the official adoption of Lutheranism and through making all his subjects to change into Lutheranism. Another matter that hits our eyes on the above project are old dresses of inhabitants of Milicz. Looking at their clothing one can have an impression that looks at the scene from old Rome or Paris, not from Milicz. Still another curious feature of the above drawing is this tree with strange roots from the right-lower corner of the project. Looking at this tree I recall that this tree is authentic (i.e. is NOT just a creation of the architect). It was still growing after the Second World War (i.e. in times of my childhood). It was located on the opposite to the church side of then the exit road from Milicz to Sułów. In turn the real existence of it means that the above project is not just an artistic vision, but also a historic document prepared on the basis of thorough research on the actual location.

\* \* \*

**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.

If one wishes to **shift** a given Figure (i.e. a photograph or a drawing) - means if one wishes to **move this Figure into another part of the screen where e.g. a description of it is located**, and when simultaneously one wishes to reduce or reconfigure the separate window in which this illustration is to appear, then one needs to do as follows: (1) click on this illustration to make it appear in another new window, (2) make sure that this new window is set for capability to be reconfigured and shifting along the screen (for this one needs to have a look at the middle square out of the three squares present in the top-right corner of the screen - this middle square should contain inside just a single screen-icon, so if there are two such screen-icons inside of it, then one needs to click on them to turn them into a single screen-icon), (3) the "downsize" or "reconfigure" this another new window (with a given illustration) through "grabbing" its right-bottom corner with the mouse and then dragging this corner upwards-left to receive the required size and configuration of this different new window (notice that since this new window is downsized or reconfigured, then it is to stay this way for all next Figures being clicked - unless one enlarges or reconfigures the window again), and then (4) drag this another new window with the Figure that one wishes to relocate, to the area of the web page where one wishes to look at it e.g. because there is a description related to it (to move the new window with a Figure, one needs to just grab it with the mouse by the blue stripe on the top of it and then drag it to the required place). Notice also that if one scrolls (with scroll-bars) the text of a page when one reads it, this another window (with the illustration) is going to disappear. In order to return it into the new position on the screen, one needs to click on its "icon" (i.e. on the "program's button" from the taskbar) in the

lowest part of the screen.

## #C4. A small church under the invocation of Saint Anna in Karłów near Milicz:

Niektórzy ludzie włączają do listy kościołów milickich także kościółek Świętej Anny w Karłowie pod Miliczem. Kościółek ten postawiony został w latach 1807-1808 w pobliżu rozwidlenia dwóch prastarych dróg głównych na południe, z których jedna wiodła do Wrocławia, zaś druga do Oleśnicy. Miejsce w jakim go postaviono słynne kiedyś było z wielu "cudów" i objawień. (W obecnych czasach tłumaczone one byłyby jako częste obserwacje wehikułów UFO i UFOonautów.) Dla upamiętnienia owych objawień, w ostatnią niedzielę lipca od niepamiętnych czasów odbywały się przy tym kościółku doroczne odpusty. Więcej danych na temat kościółka Świętej Anny w Karłowie zaprezentowanych jest na stronie o [Miliczu](#).



**Fig. #C4 (20):** The church of Saint Anna in Karłów near Milicz. Photographed in July 2004. To tutaj w przeszłości miały miejsce liczne cuda, cudowne uzdrowienia, oraz przywrócenia płodności. Pokazane są drzwi wejściowe do kościółka, fotografowane w kierunku od północy ku południu. Za owym kościółkiem rósł kiedyś bardzo stary dąb, na którego konarach zaobserwowane były trzy niezwykle istoty (dziś byśmy je wzięli za trzech UFOonautów). Dąb ten był później źródłem wielu cudownych uzdrowień. Na prawo od tego kościółka znajdował się kiedyś "anielski kamień" z dziwnymi wytopieniami jakby technologicznego pochodzenia. On również z czasem stał się obiektem kultu. Twierdzono o nim kiedyś, że też jest źródłem uzdrowień, oraz że przywraca płodność. Niestety, pomiędzy 1981 a 2004 rokiem, kamień ten tajemniczo zniknął ze swego poprzedniego miejsca. Być może, że to ten sam kamień, który obecnie zakopany jest pod krzyżem widocznym po lewej stronie powyższego zdjęcia, oraz pokazanym w powiększeniu na fotografii 21 ze strony o mieście [Miliczu](#).

(Jednak ja osobiście nie byłem w stanie ani go rozpoznać po wyglądzie zewnętrznym, ani też wykopać z ziemi i sprawdzić czy posiada on znane mi technologiczne wytopienia. Nie odnotowałem też w jego pobliżu żadnych lądowisk UFO jakie potwierdzałyby że UFOnauci nadal się nim interesują.)

## #C5. A small church in Wszewilki near Milicz:

Jeśli do listy kościołów milickich włączyć także mały kościółek Świętej Anny w Karłowie pod Miliczem, wówczas na tej samej zasadzie włączyć też trzeba prastary kościółek katolicki we Wszewilkach. Kościółek z Wszewilek oryginalnie stał w pobliżu krzyżowania się dwóch głównych dróg przez Wszewilki, mianowicie starej drogi wiodącej z Milicza do Sulmierzyc, oraz starej drogi wiodącej z Pomorska do młyna wodnego na Baryczy i dalej przez most istniejący kiedyś koło owego młyna aż do Milicza. Początkowo kościółek we Wszewilkach był otoczony maleńkim cmentarzem, który jednak szybko się zapełnił. Kiedy zaś cmentarz ten przestał być używany z powodu owego zapełnienia, popadł on w ruinę i stopniowo zaniknął. Do końca istnienia tego kościoła przetrwały tylko płyty nagrobkowe wmurowane w ściany w jego wewnętrznej części - płyty takie pokazuje i objaśnia zdjęcie "Fot. #2" ze strony [wszewilki jutra.htm](#). Popadły w ruinę kościółek we Wszewilkach został rozebrany podczas budowy linii kolejowej przez Wszewilki, co nastąpiło na krótko przed 1875 rokiem. Gruzy owego kościoła i jego głębokich piwnic, jak również cały materiał z otaczającego ten kościółek maleńkiego cmentarza, zużyto wówczas na budowę nasypu kolejowego biegnącego pomiędzy Wszewilkami i stacją w Miliczu. Kiedyś starzy ludzie twierdzili, że nietypowo duża liczba śmiertelnych wypadków na owym krótkim odcinku kolei wynika właśnie z faktu, że grzebie on w sobie resztki doczesne wielu byłych mieszkańców Wszewilek którym zakłócono ich wieczny spoczynek. Obecnie w miejscu gdzie kiedyś stał ten kościół widnieje jedynie ogromny dół wyrobiskowy. W chwili gdy kościół ten rozbierano nie był on już używany od około 100 lat. Prawdopodobnie był on wówczas najstarszym ciągle stojącym budynkiem okolic Milicza.

Dokładne miejsce w którym znajdował się prastary kościółek we Wszewilkach jest do dzisiaj dobrze widoczne. Powodem są jego kilkunastygodniowe piwnice. Aby podczas jego usuwania usunąć również i pozostałości owych piwnic i fundamentów, w miejscu w którym on kiedyś stał wykopać musiano ogromną dziurę. Dziura ta istnieje tam do dzisiaj. Położenie więc owego kościółka daje się rozpoznać po sprawdzeniu gdzie tamta dziura jest najgłębsza. Jego dokładna lokacja wskazana jest w punkcie #8.2 strony internetowej o [zwiedzaniu Wszewilek i Milicza](#), a także w punkcie #E2 strony internetowej o wsi [Wszewilki](#).

Dokładna data zbudowania kościółka we Wszewilkach nie jest mi znana. Jednak z opisów jego wyglądu jakie kiedyś słyszałem wnoszę że był on bardzo stary - być może nawet tak stary jak oryginalny kościół pod wezwaniem Świętego Michała Archaniola w Miliczu. Definitywnie był on zbudowany na sporo przed XIV

wiekim, bowiem materiałem użytym do jego budowy była "ruda darniowa". Z kolei użycie rudy darniowej do budowy kościoła oznacza, że budowany on był jeszcze przed 14 wiekiem, czyli przed czasem kiedy w okolicach Milicza zaczęła działać pierwsza cegielnia w dzisiejszym Stawcu. Kiedyś opowiadano, że kościółek we Wszewilkach był niską budowlą wymurowaną z rudy darniowej. Wyglądał on niemal jak twierdza z małymi okienkami jak strzelnice. Jego główna oś zorientowana była ze wschodu na zachód, z ołtarzem po stronie wschodniej zaś wieżą od zachodniego końca. Miał on nieco odstającą z głównego budynku wieżę z dzwonem. Wieża ta była dość interesująca, bowiem w dolnej swej części rozszerzała się liniowo, tak jak czynią to niektóre stare kominy. U góry miała rodzaj jakby kozła z belek, na którym powieszony był dzwon (dzwon ten nie był okryty dachem). Niektóre inne informacje na temat owego kościółka z Wszewilek zawarte są również w punktach #1, #2, oraz w podpisie pod zdjęciem "Fig. #5", ze strony internetowej o wsi [Wszewilki](#).

Jedna ciekawostka z ludowych opowiadań na temat prastarego kościółka romańskiego z Wszewilek może być sprawdzalna. Mianowicie twierdziła ona, że w początkowym stadium swego istnienia kościółek ten miał być również używany w celach obronnych. Kiedy bowiem zbliżało się niebezpieczeństwo okoliczni mieszkańcy barykadowali się właśnie w tym kościółku. Aby zaś umożliwić ewentualną ucieczkę w przypadku ataku lub oblężenia, z piwnic owego kościółka miał wychodzić niewielki tunel. Tunel ten miał prowadzić aż do jednego z grobowców na wszewilkowskim cmentarzu. W grobowcu owym miało się znajdować sekretne wyjście z tego tunelu. Tunel ten podobno miał przebiegać tylko kilka metrów na wschód od starej drogi, która kiedyś prowadziła od drzwi wejściowych wszewilkowskiego kościółka, do centrum wszewilkowskiego cmentarza. (Ta stara droga opisana jest w punkcie #8.2 strony o [zwiedzaniu Wszewilek i Milicza](#), oraz w punkcie #3 strony internetowej o wsi [Wszewilki](#).) Tunel ten miał się znajdować tylko jakieś 2 metry pod powierzchnią ziemi. Podobno miał on być na tyle niski, że aby nim uciekać trzeba było się poruszać na czworakach. Warto tu dodać, że niniejsza folklorystyczna informacja powinna być naukowo sprawdzalna. Jeśli bowiem tunel taki faktycznie tam istniał, wówczas obecnie ciągle powinno dać się wykryć jego pozostałości.

W związku z tamtym rozebraniem kościółka we Wszewilkach w ramach budowy linii kolejowej przez Wszewilki, warto zadać sobie pytanie: gdzie podziały się jego księgi oraz niektóre wyposażenie, np. dzwon. Wiadomo, że w owych czasach miano zwyczaj przenoszenia takich cennieści ze starego kościoła do jakiegoś właśnie nowo-budowanego. Ponieważ na krótko przed rozebraniem kościółka we Wszewilkach właśnie został zbudowany kościół Św. Anny w Karłowie, posądzam, że owe cennieści z Wszewilek wylądowały wówczas albo w tym kościele Św. Anny z Karłowa, albo też w już wtedy ustabilizowanym "małym" kościółku katolickim Milicza (pod wezwaniem Świętego Jerzego). Być może warto byłoby sprawdzić rok odlania dzwonu kościoła Św. Anny (w dawnych czasach istniała bowiem tradycja trwałego wypisywania tego roku na modelu odlewanej dzwonu). Jeśli bowiem rok ów jest znacznie wcześniejszy niż lata 1807 do 1808 - kiedy to budowano kościół Św. Anny, wówczas najprawdopodobniej dzwon ten faktycznie jest dawnym dzwonem kościółka katolickiego we Wszewilkach.



**Fig. #C5:** Here is the repetition of photograph "Fig. #2" from the web page [wszewilki.jutra.uk.htm](http://wszewilki.jutra.uk.htm). It illustrates how ruins of the Catholic Church from Wszewilki looked-like around 1870, means shortly before its walls and cellars were demolished, while rubbles from it were used for building the railway embankment which now passes through the place of its former location. A row of tombstones cemented to its walls, which were visible through its door-holes and window-holes, probably exists until today hidden somewhere inside of the railway embankment between [Stawczyk](#) and the railway bridge over the Barycz river. If one day these tombstones become unearthed, they become a kind of archaeological treasure and the confirmation that this church really existed. A similar confirmation may also become remains of a low tunnel which linked the church in Wszewilki with cemetery in Wszewilki.

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## **Part #D: Historical facts regarding the church of Saint Andrea Bobola in Milicz:**

### **#D1. History of the church of Saint Andrea Bobola in Milicz:**

Kiedy na mocy układu altransztadzkiego z cesarzem Austrii z 1707 roku, postanowiono wybudować 6 kościołów "Łaski" dla śląskich ewangelików, wybór dla umiejscowienia jednego z nich padł właśnie na Milicz. W owym czasie Milicz ciągle stanowił bowiem ważne centrum usług hotelowych dla ludzi podróżujących pomiędzy południem i północą Europy. Pieniądze na budowę tego kościoła ufundował margrabia Henryk Maltzan, ówczesny właściciel pałacu w Miliczu i okolicznych dóbr. Na zlokalizowanie kościoła wybrano miejsce w którym kiedyś stała prastara drewniana kaplica cmentarna, jaka jednak przestała już istnieć długo przed podjęciem budowy tego kościoła. Wokół owej kaplicy rozciągały się niezabudowane tereny średniowiecznego cmentarza milickiego, w owym czasie również już nie używanego. (Cmentarz jaki w czasach budowy tego kościoła był używany, mieścił się po przeciwnej stronie drogi do Wrocławia, w obszarze który po drugiej wojnie światowej zajmowany był przez budynek poczty, posterunek milicji, szkołę podstawową nr 1, oraz dawny szpital miejski.) Na rozlokowanie nowobudowanego kościoła, plebanii, budynków pomocniczych, oraz przykościelnego terenu przydzielono więc cały obszar owego byłego średniowiecznego cmentarza. Margrabia Henryk Maltzan, który ufundował ów kościół, nakazał także zbudować tajny tunel podziemny wiodący z jego pałacu do piwnic tego kościoła. Tunel ten był ciągle przechodni w czasach zaraz po drugiej wojnie światowej. Jednak potem został zamurowany. Miał on połączenie z całą siecią średniowiecznych lochów i tuneli podmilickich.

## #D2. Construction of the church of Saint Andrea Bobola in Milicz:

Budowę kościoła ewangelickiego w Miliczu rozpoczęto w 1709 roku. Projekt wykonał G. Hoffmann z Oleśnicy. Kościół zorientowano na linii wschód-zachód, z ołtarzem zwróconym na wschód, zaś kwadratową wieżą o wysokości 49 metrów postawioną po stronie zachodniej. Kościół otrzymał wystrój barokowy o konstrukcji ryglowej założonej na planie krzyża greckiego. Jest jednonawowy, z wielobocznym prezbiterium, oraz całym szeregiem późniejszych przybudówek na parterze. W środku posiada trzy kondygnacje drewnianych ampor. Większość jego dachów jest dwuspadowa, jednak w kilku miejscach posiada on dachy trójspadowe. Jego kwadratowa wieża zakończona jest trójkondygnacyjnym hełmem, jaki swoim wyglądem wiernie imituje konfigurację niezespoloną sprzężoną z całego szeregu wehikułów UFO drugiej generacji - po szczegóły patrz podrozdział F3.1.3 z monografii [1/4]. (UFO drugiej generacji wyróżniają się ośmiobocznymi komorami oscylacyjnymi użytymi do ich napędu.) Budowę tego kościoła ukończono do 1714 roku. W 1718 roku wyposażony on został w 33-głosowe organy o bardzo pięknym brzmieniu, wybudowane przez W. Sauera. Organy te ufundował baron Salish. Kościół posiadał też własną plebanię i budynki pomocnicze. Jako kościół ewangelicki służył on aż do zakończenia drugiej wojny światowej. Zaraz po drugiej wojnie światowej w 1945 roku przemianowano go na świątynię Rzymsko-Katolicką pod wezwaniem Świętego

Andrzeja Boboli i oddano w gestię biskupa wrocławskiego.



**Fig. #D2 (29):** The present Catholic church of Saint Andrea Bobola in Milicz - and the former Evangelic church of Milicz. It was constructed in 1714 in the architectural style in English called "tudor". (Poles usually call this architectural style by the name "Mur Pruski" - meaning 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 item #G2 from the web page on the village of [Wszewilki](#). **(Odnótuj, że w Menu wskazana jest odrębna strona internetowa o nazwie [Wszewilki-Milicz](#) która stara się informować jak zwiedzać miasto Milicz i pobliską wieś Wszewilki. Strona owa wskazuje nieoficjalne szlaki wędrowne wzdłuż których można zwiedzać co ciekawsze obiekty historyczne obu tych miejscowości, włączając w to kościoły Milicza opisane na niniejszej stronie internetowej. Podaje dane kontaktowe do tamtejszych miejsc noclegowych. Ponadto wyjaśnia także, że najbardziej korzystny miesiąc dla zwiedzania tych miejscowości to lipiec. W lipcu kwitnie tam bowiem zatrzęsienie lip napęlniając powietrze oceanem podniecających zapachów życia i miłości. Warto więc zaglądnąć do owej strony jeśli kogoś zainteresuje historia opisywanych tutaj miejsc i obiektów.)** 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. In the foreground is shown the eastern wall of the presbytery of this church, behind which a carved altar is located. This web page named [Św. Andrzej Bobola](#) tries to describe a complete history of this particular church. 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 the web page [wszewilki uk.htm](#), it can be expected that soon this church will mysteriously disappear from the surface of Earth under some clever excuse.

Lokalizacja tego kościoła pokrywa się z miejscem gdzie przed nim stała stara



kaplica cmentarna, natomiast w czasach poprzedzających założenie w owym miejscu milickiego cmentarza - stała jeszcze starsza "kaplica drogowskazowa" wyznaczająca miejsce gdzie od drogi do Trzebnicy oddzielała się droga do Sułowa i do Żmigrodu.

### **#D3. The famous and very beautiful, late-baroque wooden "pulpit" and also a "font" (or christening dish) of the same style from the church of Saint Bobola in Milicz:**

Z czasem omawiany kościół zastąpił z bardzo pięknej późno-barokowej ambony oraz chrzcielnicy z 1720 roku. Jednak po drugiej wojnie światowej, w 1955 roku, owa ambona i chrzcielnica przeniesione zostały do katedry poznańskiej, gdzie znajdują się do dzisiaj. Moim osobistym zdaniem, owe przeniesienie okazało się raczej korzystne dla Milicza, bowiem w Poznaniu obiekty te może podziwiać znacznie więcej zwiedzających i turystów niż w Miliczu. W ten sposób owe obiekty rozślawiają Milicz dosłownie na cały świat. Wielu oglądających te obiekty w Poznaniu dowiaduje się właśnie od nich o istnieniu miasta zwanego Miliczem. Także niemal wszystkie zagraniczne przewodniki zawierają już informację że obiekty te oryginalnie wywodzą się z Milicza. W dzisiejszych czasach promocja i reklama są kluczem do sukcesu. W Poznaniu zaś owe obiekty doskonale promują i reklamują miasto Milicz. Dlatego moim zdaniem, przez tak długo jak Poznań będzie przyznawał kredyt Miliczowi za powołanie do życia tak pięknych obiektów, obiekty te powinny pozostawać w Poznaniu zaś Milicz ciągle może być dumny z ich powodu.

### **#D4. Famous altar of the church of St. Andrea Bobola in Milicz:**

Kościół ten z upływem czasu wyposażony też został w ołtarz drewniany niezwykle kunsztownej roboty i zapierającego dech piękna. Ołtarz ten ostał się w kościele po wojnie w stanie nieuszkodzonym. Stąd powojenni wierni Milicza mieli okazję jego podziwiania podczas każdej mszy świętej. Z tego co o nim pamiętam, ołtarz ten ogromnie wiernie imitował wygląd boczny głównej komory oscylacyjnej UFO średniego typu, jaki obserwowany jest przez ludzi uprowadzanych do UFO. W centrum posiadał więc on pojemnik imitujący samą ową komorę oscylacyjną. Pojemnik ten otoczony był urządzeniami sterującymi i lampkami kontrolnymi. Przebiegały przy nim kolumny imitujące słupy pola magnetycznego i telekinetycznego wytwarzanego przez każdy pędnik UFO. Posiadał też fragmenty czasz z osłony pędnika UFO jakie jarzyły się złotymi iskrami indukowanymi przez

pole magnetyczne generowane w tym pędniku. W sumie, wygląd tego oryginalnego i ogromnie pięknego ołtarza kościoła Świętego Andrzeja Boboli w Miliczu, bardzo wiernie ilustrował to, co dzisiejsi ludzie uprowadzani do UFO raportują jako obserwacje pędnika głównego tych pozaziemskich wehikułów.

Ołtarz ten nie był zresztą wyjątkiem w imitowaniu wnętrza i wyposażenia UFO. Jak to bowiem wyjaśnione zostało w punkcie #16 odrębnej strony internetowej o mieście [Wrocławiu](#), a także w punktach #17, #18 i #19 odrębnej strony o mieście [Miliczu](#), praktycznie każdy dawny kościół chrześcijański na Ziemi wiernie imitował sobą to co ludzie uprowadzani do UFO odnotowali we wnętrzach wehikułów tych sekretnych okupantów Ziemi.

## **#D5. Who was Saint Andrea Bobola - the present patron of my "family church" in Milicz and the patron of Poland:**

Saint Andrea Bobola ("Andrzej Bobola" in Polish) is one amongst several saints charged with the holy patronage of Poland. From what I am aware of, Poland has an array of such saintly patrons. The oldest of patron of Poland is Saint Adalbert ("Wojciech" in Polish) - the same one who was killed by pagan Prussians, while the miraculously conserved body of which is buried in the bishop's church from Rydzyn near Leszno. Another saint patron of Poland is Saint Stanislaus ("Stanisław" in Polish) - the former bishop of Kraków. As I believe, Andrea Bobola is one amongst newest such saintly patrons. After all, for the patron of Poland was acknowledged only on 16 May 2002.

A well written and informative article about the Saint Andrea Bobola is provided in the book "Encyklopedia Katolicka" TN KUL, volume I, Lublin 1973, szpalta 534-535. Data which I am stating below about this saint, represent a summary of documents on his topic, which were posted for me to New Zealand by my countryman, Mr Jerzy Miazgowicz (E-mail [jurekrichard@gmail.com](mailto:jurekrichard@gmail.com)).

Saint Andrea Bobola was born in Strachocin near Sanok, Poland. For the date of his birth is given 30 November 1591. At young age he studies in Jesuit school from Braniewo, while after finishing it he joined the convent of Jesuits. In 1623 he become a priest, then he was a preacher in a range of churches from Wilno and vicinity. His fiery and talented masses and preaching were hugely popular. He brought with them to Catholicism many Orthodox church goers whom on his territory were an ethnic majority. However, with this he angered against himself chief priests of local Orthodox church. So when on his territory erupted a popular Cossack uprising of Chmielnicki, the hostility of Orthodox priests to Bobola and to Jesuits transformed into an open acts of aggression. In 1657 a troupe of Cossacks captured Andrea Bobola and on 16 May 1657 they put him to death publicly on the central square of the town named Janów. He was subjected to a very slow death of a martyr, through stripping him from his skin and through slow inserting two swords into his body - one sword in his left hand, while the other one in his neck. These two swords were later illustrated as symbols of his

martyring on his icons. After the death his body was deposited in a crypt of the Jesuits' church from Pińsk, then he was forgotten.

By an accident in 1702 it was discovered, that the body of Andrea Bobola went through some miraculous mummification and after many years it still looked as if he was killed just several hours earlier. Thus his body become a kind of curiosity, puzzle, and exhibit. It was transported from place to place, everywhere inducing a sensation. In 1808 his body was brought to Płocko, while in 1922 was shipped to Moscow where it was exhibited on the Fare of Citizens' Commissariat of Health. In 1924 it was shipped to Rome, where in 300 anniversary of his death the Pope Pius XII issued the encyclical devoted to him *Invicti athletae Christi*. After becoming canonised into a saint, the reliquaries of this Saint returned to Poland on 17 June 1938. In Poland initially he was placed in Warszawa in church of Jesuits at Rakowiecka Street. After war erupted, churches in which his body was kept were destroyed and burned several times, but the coffin with body of Andrea Bobola always by some miracle survived untouched - only that there was a need to shift it to another place. After the war, on 17 April 1988, the body of Andrea Bobola was deposited in specially erected for him Sanctuary at Rakowiecka Street - where he rests until today.

The Saint Andrea Bobola become one of the leading personalities of the Catholic Church in establishing the so-called "Cult of Maria". The most vital fruit of his life, which fruit later decided about adopting him for the Saint Patron of Poland, was causing by him that Mother Mary was crowned the Queen of Poland. The event which directly lead to this crowning, was the divine revelation experienced on 17 August 1617 by then 80-years old Italian Jesuit Missionary, father Julius Mancinelli. Namely, Mother Mary appeared in front of that father and ordered him to call her the "Queen of Poland". When the news of this divine revelation spread over the world, Andrea Bobola took it to heart and started to announce in his inspirational masses that Mother Mary wishes to become the Queen of Poland. By a coincidence, in 1655 the Polish Częstochowa (i.e. a convent in Poland where is located a painting of Mother Mary considered to be extremely holy) was defended from Swedish army - according to opinions of that times this happened because the supernatural support from Mother Mary. This in turn triggered a whole chain of events which on 1 April 1656 fruited with taking the "Lwów Vows" in which the Polish King named Jan Kazimierz for the first time publicly called Mother Mary the "Queen of Polish Crown". The content of these vows was designed, developed, and written, by Andrea Bobola. Already after the death of Boboli, in 1764 Polish Parliament in its laws named "Queen of Poland" the Mother Mary from Częstochowa. In 1920 the role of Mother Mary as the "Queen of Polish Crown" was officially confirmed by Vatican. In this way, due to activities initiated by Andrea Bobola, in spite of becoming a Republic and a democracy, Poland in fact until today has own Queen, to which role volunteered Mother Mary. As also everyone can learn this from the history, in difficult times (which Poland has surprisingly many), this Queen demonstrates that she does NOT leave Poland without a help. In turn Andrea Bobola become the saint patron of my "family church" in Milicz. His contribution to the history will remain that in the result of his actions Mother Mary was crowned to be the "Queen of Poland".

When I formulated the philosophy of **totalizm** I noted since a long time, that whatever God does, He always does it in a manner which is to inspire people to

ask the question of the type "why", "how", "what confirms it", etc., and then inspires to finding replies to these questions. As it is easy to notice, the life of Saint Andrea Bobola inspires strongly to asking such questions. After all, the first of these which immediately comes to mind, is **"why someone who turned out to be so instrumental in crowning Mother Mary for the Queen of Poland, must die in such painful and prolonged way?"** After all, every person who would cause that any - even the least grateful living woman, was crowned to be the Queen of Poland, probably would spend the rest of his life in prosperity and comfort. While Mother Mary has much greater capabilities of showing her gratefulness than any living woman. So if Andrea Bobola, in spite of his contribution, was NOT spared from the painful death, most clearly God needed his example to inspire in us this extremely vital question "why" and inspire searching answers to this question. I also seek the answer to this question - as an example see the content of item #D1 from the web page [malbork\\_uk.htm](#). Perhaps that I even find a partial reply to this question "why" - and that I described it in item #G3 of the web page [eco\\_cars.htm](#). But the learning the reply to this question "why" is clearly so vital for the entire our civilisation, that God inspires searches for it through meaningful directing fate of the entire Poland soon after Mother Mary become the Queen of Poland. This is because soon after she become the Queen, Poland started to be continually troubled with all possible **disasters**. Almost continually it is blooded by aggressions, wars, partitions, uprisings, dictatorial governments, etc. For some period of time Poland ceased even to exist. Atheists probably would argument here, that even the least capable living Queen, if she pays a bit of attention for the good of country over which it rules, would be able with her rules prevent Poland and its citizens from the arrival of as many and so fatal disasters. So there must exist some extremely vital reason for which the fate of Poland become so full of suffering after Mother Mary took the crown of it. I personally believe that this reason is to direct the attention of people to facts which I explained in item #G3 of the web page [eco\\_cars.htm](#). Therefore we should finally understand that for as long until every person on the Earth gains the personal certainty about the existence of reply to this hugely vital question "why", and starts personally implement this reply in everyday life, fates of many more people on the Earth, and also fates of many countries of our planet, will repetitively copy the fate of the Saint Martyr Andrea Bobola, and also the fate of ever tormented country called Poland.

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## **Part #E: Curiosities and folklore about the church of St. Andrea Bobola in Milicz:**

### **#E1. Remains of medieval cemetery**

## around the church of St. Andrea Bobola in Milicz:

Fakt że na obszarze otaczającym obecny kościół Świętego Andrzeja Boboli faktycznie istniał kiedyś średniowieczny cmentarz, potwierdzany jest przypadkowym odkryciem z około 1955 roku. Podczas robót ziemnych z okazji przeprowadzania jakiejś instalacji, odkopano wówczas dwa średniowieczne groby komorowe z pełną zawartością. Groby te miały kształt jakby niewielkich wydłużonych piwniczek o sklepieńku i ściankach bocznych w kształcie łuku romańskiego. Jako materiał na ich budowę użyta była miejscowa "ruda darniowa". To zaś oznaczało, że pochodziły one jeszcze z okresu poprzedzającego wybudowanie pierwszej cegielni milickiej, czyli z okresu przed 14 wiekiem. Ponadto ich kształt oraz uformowanie były zupełnie nietypowe dla Polski. Osobiście nie jest mi wiadomo aby przed 14 wiekiem budowane były w Polsce tego typu grobowce komorowe. Jedyne miejsce gdzie widziałem dokładnie takie same grobowce był północny Cypr. To zaś zapewne oznacza, że w omawianych tu grobowcach pochowani byli jacyś kupcy lub podróżni przybyli do Milicza gdzieś z obszaru Morza Śródziemnego, którym albo się zmarło w drodze, albo też którzy zostali śmiertelnie poranieni przez jakichś milickich bandytów.

\* \* \*

Pechowo dla naszej znajomości historii Milicza, odkrycie tych starych grobów komorowych nastąpiło w czasach, kiedy takie znaleziska traktowane były z lekceważeniem i nikt nie zapraszał archeologów dla ich przebadania. Po odkryciu więc że stoją one na drodze właśnie układanej instalacji, zostały one po prostu rozłupane, zaś ich gruzy usunięte. Co zaś z nich zostało się zniszczeniu zostało to potem ponownie przysypane ziemią. Ich rozłupanie umożliwiło jednak oglądnięcie zawartości przez postronnych ciekawskich (takich jak ja). O ile dobrze pamiętam, owe stare groby zlokalizowane były mniej więcej w obszarze, jaki na zdjęciu "Fig. #2 (29)" powyżej zajmowany jest obecnie przez ów niewielki trawnik widoczny przy prawym marginesie tego zdjęcia.

## #E2. Supposed "treasure" from the sphere on top of the church of St. Andrea Bobola in Milicz:

W czasach zaraz po drugiej wojnie światowej wśród mieszkańców Milicza krążyły opowieści o rzekomym "skarbie" który jakoby miał się znajdować w dużej mosiężnej kuli która umieszczona jest na samym szczycie wieży kościoła Świętego Andrzeja Boboli (kula ta służy za podstawę szczytowego krzyża). Ktoś gdzieś miał jakoby wyczytać czy usłyszeć, że podczas oryginalnej budowy owego kościoła, do kuli owej włożono "akt fundacyjny" wraz z pełnym kompletem ówczesnych złotych i srebrnych monet i medali. (Szacując po ilości srebrnych i

złoty monet i medali jakie istniały w obiegu w latach 1709 do 1714, "skarb" ów zawierałby zapewne kilka kilo owych wartościowych kruszców.) W owym czasie Milicz był miasteczkiem, gdzie niemal wszyscy znali wszystkich. Co więc zaprzętnęło umysł jednej osoby, już wkrótce było na ustach wszystkich pozostałych ludzi. Przy okazji więc remontu dachu na wieży tego kościoła, odbywającego się około 1957 roku, zdjęto ową kulę i zbadano jej zawartość. Z tego co słyszałem, podobno okazało się wówczas, że były w niej zawarte jedynie stare gazety. Żadnych złotych ani srebrnych monet ani medali w niej nie znaleziono. Interesujące więc, czy ów "skarb" został już wcześniej znaleziony przez kogoś innego, czy też faktycznie dla zmylenia ewentualnych poszukiwaczy, publicznie pisano że znajduje się on w owej kuli, podczas gdy faktycznie ukryty on został w innym bardziej sekretnym miejscu tego kościoła.

\* \* \*

Tak nawiasem mówiąc, to owe kule lub dyski jakie zawieszane są ponad dachem niemal każdego kościoła, faktycznie wywodzą się z dawnych obserwacji UFO. (W dawnych czasach UFO i UFOautów uważano za istoty nadprzyrodzone - co wyjaśniam dokładniej na stronie internetowej [UFOnauci](#), a także w podrozdziale V9.1 monografii [1/4] zawierającym formalny dowód naukowy, że "religijne diabły to dzisiejsi UFOauti".) Mianowicie, kule te lub dyski imitują kuliste lub dyskoidalne wehikuły UFO małego typu, jakie zaobserwowano kiedyś że zawisały one ponad pędnikami głównymi cygara złożonego z wielu wehikułów UFO dużego typu, a imitowanego przez całą wieżę danego kościoła. To właśnie z tego powodu, wierzchołki wież kościelnych (a także świątyń muzułmańskich) zawsze upodabniane są do wyglądu tzw. "konfiguracji niezespólnych" lub "konfiguracji semizespólnych" sprzęganych z wielu UFO a opisywanych w podrozdziałach F3.1.3 i F3.1.2 monografii [1/4] udostępnianej nieodpłatnie za pośrednictwem tej strony internetowej. Najbardziej wierna imitacja wehikułów UFO przez owe zakończenia wież kościelnych istnieje we wrocławskiej katedrze pokazanej na zdjęciu 1 ze strony internetowej [Wrocław](#). Owe dyski na wierzchołkach obu wież katedry wrocławskiej imitują sobą bowiem nie tylko wygląd zewnętrzny błyszczących dyskoidalnych UFO drugiej generacji, ale również wygląd czarnych ośmiobocznych komór oscylacyjnych widocznych w centrum pędników głównych tych UFO.

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## **Part #F: Undergrounds of the church of Saint Andrea Bobola:**

### **#F1. Underground town under Milicz, and its links with the church of Saint Andrea**

# Bobola:

**Motto: "A second underground town is hidden under Milicz."**

Gdyby w niewielkim [Miliczu](#) ziemia nagle stała się przeźroczysta, wówczas jego zaskoczeni mieszkańcy nagle ujrzeliby że pod fundamentami ich miasta ukrywa się faktycznie jeszcze jedno miasto. Jest nim labirynt podziemnych tuneli które sekretnie łączą ze sobą najważniejsze budynki Milicza. W czasach kiedy byłem jeszcze małym chłopcem o labiryncie owych tuneli mówiło się w Miliczu zupełnie otwarcie. Nadal też istniały wówczas liczne do niego wejścia. Potem wejścia te stopniowo były zamurowywane. Do jakiejś połowy lat 1960-tych nie zostało się otwarte nawet jedno z nich. Ponadto ludzie którzy zwiedzali te tunele, lub coś ważnego na ich temat wiedzieli, w najróżniejsze tajemnicze sposoby znikali z tego świata. Czy wszystko to było tylko zbiegiem okoliczności - postaram się bliżej objaśnić w punkcie #F3 tej strony.

Jak to wyjaśniłem już wcześniej, w podziemiach kościoła Świętego Andrzeja Boboli w Miliczu zaraz po wojnie istniało otwarte wejście do systemu podziemnych tuneli pod Miliczem. Wejście to jednak zostało zamurowane w latach 1950-tych. Z kolei cały labirynt tuneli pod Miliczem opisałem dokładniej na odrębnej stronie o samym [Miliczu](#) - patrz tam punkty #4 i #5, oraz podpisy pod "Fig. 3", "Fig. 5", "Fig. 7", "Fig. 8", "Fig. 28", oraz "Fig. 29". (Szczególnie podpis pod rysunkiem "Fig. 29" opisuje połączenie całego labiryntu tuneli pod Miliczem z podziemiami kościoła Świętego Andrzeja Boboli.)

Powinienem tutaj dodać, że niewielki tunelik ma również się znajdować w pobliskiej do Milicza wsi [Wszewilki](#). We Wszewilkach tunel ten biegł prosto jak strzała od byłego kościółka romańskiego we Wszewilkach, do centrum cmentarza w lesie przy Wszewilkach, gdzie jego sekretny wylot miał się znajdować ukryty w jednym z grobowców. Opis tego tuneliku zawarty jest m.in. w punkcie #3 odrębnej strony o wsi [Wszewilki](#), a także w punkcie #C5 niniejszej strony.

## #F2. Cellars under the church of Saint Andrea Bobola in Milicz, and their connection with the system of tunnels from under Milicz:

W czasach tuż po drugiej wojnie światowej, podziemia kościoła ewangelickiego z Milicza (tego ze zdjęcia "Fig. #2 (29)" powyżej) dostępne były dla ciekawskich. Tyle tylko, że w owym czasie sam kościół był już przemianowany na kościół rzymsko-katolicki pod wezwaniem Świętego Andrzeja Boboli. Te osoby które wchodziły wówczas do owych podziemi opowiadały, że podziemia te zapełnione były stosami starych trumien.

W owym czasie istniał jeden makabryczny szczegół jaki im rzucał się w oczy w owych podziemiach kościoła. Było to wysuszone i z mumifikowane ciało w

niemieckim mundurze, przybite bagnetem z rosyjskiego karabinu do jednej z tych trumien. Niemiec ten zapewne był uczestnikiem owego miniaturowego garnizonu niemieckiego, jaki w milickim ratuszu przeciwstawił się nacierającym Rosjanom. Podczas gdy jego towarzysze broni się, poddali, a następnie zostali rozstrzelani - tak jak to jest dokładnie opisane na odrębnej stronie poświęconej [bitwie o Milicz](#), on zapewne uciekł z ratusza tunelem podziemnym jaki w owych czasach łączył ratusz z owym kościołem ewangelickim. Potem ukrywał się przed Rosjanami właśnie w podziemiach tego kościoła. Niestety dla niego, nie było to dalekowzroczne posunięcie, bowiem wiadomo że po zdobyciu jakiegoś miasta maruderzy ze zwycięskiej armii zawsze najpierw plądrują kościoły w poszukiwaniu złota liturgicznego (kościóły wszakże wypatrzeć najłatwywiej po ich wieżach). Pechowo więc dla niego, został on tam przez Rosjan wykryty. Rosjanie przybili go bagnetem do stosu owych drewnianych trumien. Bagnet został następnie obłamany, tak że ciało owego Niemca zwiślało z trumien. Wkrótce potem wyschło jak mumia. Przez kilka następnych lat ów nieboszczyk w niemieckim mundurze był makabryczną atrakcją dla odwiedzających te podziemia.

Wycoce interesujące w tych zdarzeniach jest ujawnienie zjawiska owej naturalnej zdolności podziemi kościoła Św. Andrzeja Boboli do mumifikowania zwłok. Nie każde bowiem miejsce i nie każde podziemia na Ziemi posiadają ową zdolność. Faktycznie jest ona raczej unikatem. Przykładowo, w starożytnym Egipcie uważano ją za aż tak cenną, że aby ją uformować technicznie odwoływano się tam do mozolnego budowania ogromnych piramid. Ciekawe co w milickim kościele powoduje pojawienie się tego rzadkiego zjawiska.



**Fig. #3 (5b):** Wygląd typowego podziemnego tunelu z okresu średniowiecza. Powyższy tunel dostępny jest dla zwiedzających w Kłodzku. Wejścia do niego znajdują się przy kłodzkim ratuszu oraz pod twierdzą kłodzką.



Jest on dobrze oświetlony, zabezpieczony przed zablądzeniem, oraz pełen średniowiecznych eksponatów, warty więc zobaczenia - gorąco zachęcam. Cały labirynt średniowiecznych tuneli bardzo podobnych do powyższego znajduje się również pod Miliczem. W czasach aż do zakończenia drugiej wojny światowej tunele te były przechodnie i utrzymywane w dobrym stanie technicznym. Istniało wówczas otwarte połączenie tunelowe pomiędzy podziemiami każdego kościoła Milicza, w tym kościoła ewangelickiego z fotografii "Fig. #2 (29)" powyżej, z całym systemem pozostałych tuneli podmilickich. Potem jednak wejście z podziemi kościoła do owego systemu tuneli zostało zamurwane.

## #F3. Rich treasures, or extremely important secret - what really is hidden in undergrounds of Milicz:

**Motto: "The more strongly a given fortress is defended, the more valuable content it has."**

Ja osobiście wierzę, że coś ogromnie ważnego zostało dobrze ukryte w labiryncie podziemnych tuneli Milicza. Jest to coś na tyle ważnego, że istoty opisywane na odrębnej stronie o [podmieńcach](#), wkładają obecnie wiele trudu aby tego czegoś ludzie nie zaczęli poszukiwać. A jak to wyjaśniłem w punkcie #D2.2 strony internetowej o [Koncepcie Dipolarnej Grawitacji](#), owe istoty posiadają wehikuly czasu i stąd dokładnie wiedzą że owo coś zostanie w przyszłości odkryte. Usilnie więc starają się teraz temu przyszłemu odkryciu przeszkodzić. Oczywiście, należy zadawać sobie pytanie jakie fakty potwierdzają, że coś ważnego faktycznie istnieje ukryte w owych podziemiach. Ano jest aż kilka owych faktów. Żaden też z nich nie stoi w sprzeczności ani z metodami działania owych [istot](#), ani z faktami historycznymi które są nam już znane. Przeglądnijmy te fakty. Oto one:

**1. Uparte pogłoski że podziemia Milicza ukrywają coś ogromnie ważnego i cennego.** Zaraz po wojnie wśród mieszkańców Milicza krążyły liczne pogłoski, że w podziemnych tunelach ukryte zostało coś ogromnie cennego. Jako źródła owych cenneści wskazywano dwa historyczne wydarzenia, mianowicie najazd Husytów na Milicz - po którym nie ocalał nikt z tych co wiedzieli gdzie zostały zamurwane kosztowności Milicza (patrz punkt #29 odrębnej strony o [Miliczu](#)), a także ucieczka Maltzanów - którzy nie zdążyli zabrać swoich cenneści, a podobno też je zamurowali w podziemiach (ja wprawdzie słyszałem że w podziemiach swego pałacu, a nie Milicza - chyba że miano wówczas na myśli milickie tunele przebiegające pod ich pałacem). Zaraz po wojnie wielu też ludzi z Milicza poszukiwało owych cenneści - nigdy nie słyszałem jednak aby ktoś znalazł coś naprawdę wartościowego. Co ciekawsze, sekretne poszukiwania prowadzone były w owych lochach nawet przez komunistyczne władze - a te zapewne miały do swej dyspozycji źródła informacji na jakich mogły polegać.

**2. Tajemnicze poznikanie wszystkich wejść do milickich**

**podziemi.** Wejścia do systemu podziemnych tuneli pod Miliczem w jakiś dziwny sposób nagle poznikały. A w czasach zaczynania mojej szkoły podstawowej (tj. w latach 1950-tych) wejść tych było sporo. Do czasu jednak gdy ukończyłem tą szkołę i zaczynałem liceum, ocalały tylko dwa z nich (tj. w ruinach zamku i z piwnic wypalonego ratusza). Jednak i te zniknęły do czasu zanim ukończyłem liceum. Poznikanie owych wejść bardzo wyraźnie przypomina mi nagle poznikanie wejść do tuneli pod Babią Górą - które według legend także kryją jakąś ważną dla ludzkości tajemnicę - po opisy tamtych tuneli patrz [traktat \[4c\] o tunelach spod Babiej Góry.](#)

Z wejść do tuneli pod Miliczem o których nadal pamiętam, najczęściej używane i najschudniejsze znajdowało się w piwnicy kamienicy położonej w przybliżeniu naprzeciwko jedynej kiedyś w Miliczu księgarni, która w dawnych czasach znajdowała się na jednokierunkowej uliczce wylotowej z milickiego rynku. Wejście to zostało jednak zamurowane jeszcze w latach 1950-tych. Inne często używane wejście było w rodzaju jakby "klatki schodowej" z wnętrza muru milickiego Zamku (nie mylić z Pałacem w Miliczu), w południowo-wschodnim rogu tego Zamku. Także i ono zostało zawałone gruzami w latach 1960-tych. Istniało też wejście do tuneli w studni milickiego Zamku (zawałonej i zniszczonej w 1960-tych) - studnia ta znajdowała się na dziedzińcu Zamku. Inne wejście do tuneli było w piwnicach spalonego ratusza - obecnie zabetonowanych pod dreptakiem rynku. Kolejne wejścia były w podziemiach kościoła Św. Andrzeja Boboli, w podziemiach Pałacu w Miliczu, oraz w grobowcu Margrabiego Maltzana. Wszystkie te wejścia zostały jednak systematycznie zniszczone. W chwili obecnej sytuacja jest taka, że aby dostać się do owych tuneli, raczej konieczne byłoby "wkopywanie" się do nich, zamiast szukanie ich pozawalanych wejść. Trzebaby więc np. najpierw znaleźć ich przebieg za pomocą tzw. "ground-penetrating radar", a dopiero potem do nich się "wkopać".

**3. Niewyjaśnione śmierci wszystkich którzy wiedzieli zbyt wiele na temat owych tuneli.** W sposób niezwykle systematyczny, praktycznie wszyscy autochtoni z okolic Milicza, którzy wiedzieli cokolwiek na temat owych tuneli, zostali wymordowani jeden po drugim. Ich sekretne morderstwa opisałem na odrębnej stronie o [Wszewilkach](#). Co jednak jeszcze bardziej zastanawia, to że wygląda iż także i ludzie którzy przeszukiwali owe tunele w czasach zaraz po wojnie (kiedy były one jeszcze dostępne) też zostali wyprawieni w ekspresowym tempie na tamten świat jeszcze w czasach swojej młodości. Przykładowo, w młodym wieku umarł m.in. i Zbyszek o którym piszę w podpisie pod "Fot. 3" ze strony o [Miliczu](#). Na stronach zaś o [bandytach wśród nas](#), czy o [militarnych zastosowaniach magnokraftu](#), wyjaśniam że istnieje aż cały szereg skrytych metod za pomocą których ludzie jacy wiedzą coś niebezpiecznie ważnego mogą zostać eskpresowo wyprawieni na tamten świat.

**4. "Sadzenie lasu wokół drzewa jakie chce się ukryć."** Istoty które opisuję na stronie o [podmieńcach](#), szeroko stosują na Ziemi strategię którą jedna z nich wyjaśniła mi kiedyś wyrażone w formie ich powiedzenia "jeśli chcesz ukryć drzewo, wówczas posadź wokół niego cały las". Otóż jeśli ktoś obserwuje uważnie co się dzieje na różnych forach w Internecie, wówczas nie powinien mieć wątpliwości, że wokół sprawy tuneli pod Miliczem sadzony jest właśnie cały las. W ramach przykładu warto sobie zaglądnąć na forum [tropieciele-tajemnic.com](#).

Moim zdaniem powyższe przesłanki wyraźnie wskazują, że coś naprawdę ważnego ukrywane jest w podziemiach tuneli Milicza. Czy jednak jest to skarb - tego nie jestem pewien. Wszakże zamiast go ukrywać - ktoś raczej by go zrabował. Ja osobiście wierzę, że tym ukrywanym czymś są jakieś ciężkie obiekty (np. historyczne archiwa kościelne, czy duże zabytkowe obiekty muzealne) potwierdzające przeszłość Milicza i Wszewilek - np. obiekty ukryte przez Maltzanów. Wszakże łatwo sobie wyobrazić co by się stało, gdyby np. informacje zawarte na odrębnej stronie o [Wszewilkach](#), nagle zostały potwierdzone odkryciem takich artefaktów. Jak np. wyglądałyby wówczas opinie tych oszczerców którzy w Internecie obecnie wyzywają się na ten temat.

## Part #G: Touches of supernatural from the area of Milicz:

### #G1. Sapieha - means a bat-like flying mischievous "wizard" from the area of Milicz:

**Motto:** *"In every story hides a grain of truth."*

Every area of the world has its own manners of scaring children, which are slightly naughty, but not enough naughty to deserve for a slap. If I remember well, in years 1970s in [Wrocław](#) one could effectively scare almost every kid on a street through reminding a "black hand" to it. But why kids from Wrocław of that time were extremely scared of this "black hand" being reminded to them, it is always going to remain a mystery for me. In times when I was small, children from the vicinity of Milicz (i.e. from the area including [Wszewilki](#), Stawiec, and Cieszków), were scared by the warning "Sapieha flies". However, this particular warning originated from much older times. From family stories it is known to me, that with the same warning in these areas children were scared already in times when my parents were children. This in turn means, that the flying "Sapieha" raged in areas of the present "gmina" Milicz not later than at the beginning of 20th century. (But equally well he could operate in there already much earlier - as it is NOT known to me with whom and how were scared parents of my parents when they were still children.) I searched for any written information about evil behaviour of anyone from the family of Sapieha out of these areas - which

behaviours would provide any indications as to the origins of this strange warning. But I found nothing specific. (If anyone amongst readers knows anything on this subject I would be grateful for letting me know.) The only thing that I managed to find, is the legend "About count Sapieha, cunning tailor, and devils" (in the Polish origin "O księciu Sapieże, chytrym krawczyku i diabłach") published, amongst others, on the web page [krotoszyn.pl/legendy.html](http://krotoszyn.pl/legendy.html), but originating from the book [F1] by Stanisław Świrko, "Orle gniazdo: Podania, legendy i baśnie wielkopolskie" (Wydawnictwo Poznańskie, Poznań 1969, strony 201-204). But I suspect that the Count Peter Sapieha from Koźmin, who is the main character of this legend, does not have anything to do with the warning "Sapieha flies" used in the area of Milicz - in spite that all these places lie within the "scope of patrolling flights of a single wizard".

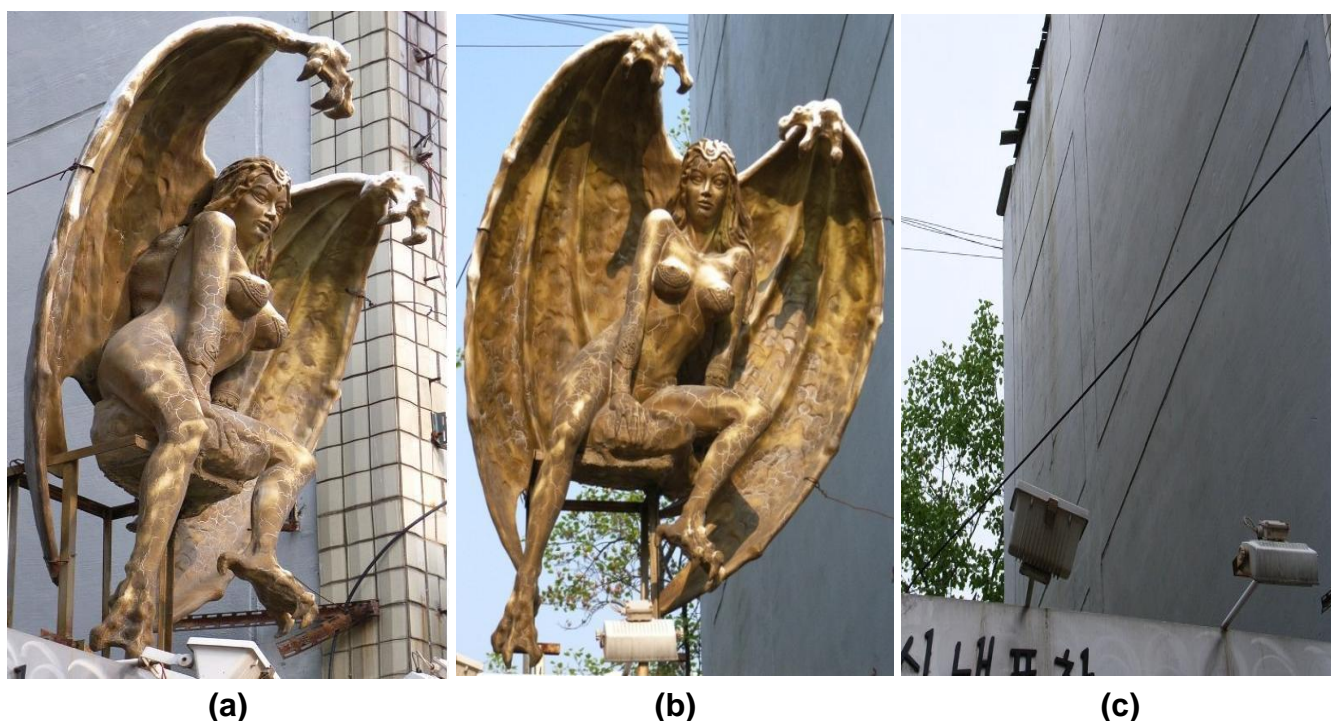
According what is known to me about this warning "Sapieha flies", this Sapieha supposed to be a local "wizard" (a "wizard" is a male equivalent to a "witch"). He lived somewhere in the area and was known to local people. He had huge wings like a gigantic bat. These wings were used at nights when he patrolled "his" area. In these patrolling flights he searched for lonely victims who either traveled alone at nights, or were forced to work alone at night. After finding a victim, he usually tormented it on many different ways, trying to cause the death of this victim. He caused this death NOT by personal killing the victim, but through either scaring it to death, (e.g. through causing a heart attack), or through making it to run until the victim fell to some bog, water, hole in the ground, or old well, where the victim drowned in the result of a panic escape. In winters he supposedly had the custom to draw his victims far from settlements, where they died out of cold, scare, or exhaustion. Supposedly he needed these deaths of innocent people in order to maintain his magical powers.

The manner of murdering people by the "wizard" Sapieha corresponded to the presently known manner on which today UFO-nauts murder people. As this is explained on web pages about [destructive uses of UFO vehicles](#), and also about [bandits in our midst](#), UFO-nauts also almost never kill directly. Rather they induce or bring something, that is to cause death of a given victim. So that the responsibility for a given death always falls onto this something, not onto UFO-nauts. Of course, this something that kills for UFO-nauts also each time is different. For individual people it is either a deadly illness, e.g. cancer, or a cunningly arranged "accident". In turn for group deaths it always is either a catastrophe, or an appropriately controlled forces of nature. For example, in case of [collapsing of the hall in Katowice by UFOs](#) it was the smashing of the roof of this hall with magnetic forces, which was carried out by a UFO vehicle that remained invisible to human sight. In case of [evaporation of WTC buildings by UFO vehicles](#) it was a supposed terror attack. In turn in case of [tsunami of 26th December 2004 induced by UFOs](#) the real cause was an underwater explosion of a UFO vehicle.

Similarly like a majority of us, when I already grew out of the age when this scaring had any effect on me, I treated this stories of old folks from the area of Milicz about the "wizard" named Sapieha, the same as each one of us treats them - namely with a big pinch of salt. But the matter got complicated when I emigrated from Poland and discovered that folklore stories about exactly the same evil creatures with bat-like wings are known in cultures of practically entire

world. These creatures are known even on islands which were completely cut out of the rest of the world. What even more interesting, the majority of precise details of these creatures is repeated exactly the same in folklores of completely different parts of the world. Because logically it is difficult to imagine that old-timers living in such diverse parts of the world had a kind of conspiracy and agreed that all of them are going to describe the same creatures, the only other explanation for such an omnipresence of the same details of these evil creatures, is that such creatures actually existed. What even more interesting, various people claim that they meet these creatures sometimes even in present times.

With the use of illustrations which I am providing below on this web page, I try to document that creatures of the type as this "wizard" Sapieha from the vicinity of Milicz in fact are known practically in all areas of the world. In all descriptions these creatures have the same key attributes - in spite that depending on the local culture these attributes can be illustrated on slightly different ways. So here are these illustrations:



**Fig. #4abc:** Female "devil" with what looks like bat wings. In order to allow a better examination of her wings and system of 3+1 clawed fingers on hands and legs, she is photographed from two directions. (Further explanations concerning this "she-devil" are provided on the separate web page about [evolution](#).) Supposedly just such "bat wings" had a flying wizard popularly called "Sapieha", who in first years of 20th century used to terrorize people from the area of present administration of Milicz gmina. (Only that this "Sapieha" was a male, not a female.) Even in years of my childhood local autochthons scared children with a warning "Sapieha flies"! The above figure of a "female devil" originates from the culture of Pacific (i.e. a far east of the Earth), or more strictly from the city of Suwon in South Korea. But in Poland just such creatures that have only four clawed fingers, were also known. It is about just such a devil writes a famous Polish poet Adam Mickiewicz in his poem "Pani Twardowska" (i.e. "Madam Twardowski"), quote: "... he had chicken leg and cock fingernails ..." (in original

Polish language "... kurzą nogę i krogulcze miał paznokcie. ..."). Looking at "cock legs" of this female devil one can easily work out who on Earth invented the fashion for women "high-hill shoes" - in order to hide in the hills of these shoes this inconveniently sticking out back claw. On the figure of the above devil attention captures a kind of "snake pattern" on her skin. (This pattern can be seen the best if one magnifies this photograph to the entire computer screen by clicking onto it.) This is probably because of the strange snake pattern that these creatures have, that many present UFO abductees claim that they saw a race of "lizards" on a UFO deck. This pattern is perfectly known to New Zealand Maoris. In order to somehow get sympathy from these intimidating creatures with magical powers, New Zealand Maoris make tattoo of a similar pattern on their faces. This Maori pattern tattooed on their skin on image of the pattern from skin of these "devils" or "wizards" is called **moko**. The real function of these "bat wings" in creatures that in past were called "devils" or "wizards", while presently are called **UFOnauci**, was explained only recently by newest findings of paragliders. It turned out that such "wings" assist in better maneuvering during flights in the air. In fact they are just made as special additions to the paragliders costumes. It is worth to notice, that the creature from the above photograph looks as if it has two pairs of hands. One pair of her clawed hands lifter up spreads her wings, while another pair is placed along side of the body thus giving her a human appearance. These two pairs of hands are simply an outcome of misunderstanding. These creatures have only a single pair of hands - similarly like people do. Only that the folklore was unaware that their "wings" are actually appropriately designed "pelerine" which only takes the shape of wings when during the flight this creature lifts her hands up. So old-timers believed that these creatures are like birds - means have wings that are separate from hands and legs. They overlooked that when these creatures walk on Earth with their hands hanging on sides of body, their "wings" simply turn into a kind of a coat with a pelerine. The cut of this coat until today is imitated by the upper part of official suits of dignitaries and orchestra conductors, popularly called "dress coat", "tails", "claw hammer", or "tuxedo". (Interestingly, the name "tuxedo" is just a "combination of sounds" which carries in itself the meaning "transportation clothing"; hence the word "tux" for it, which is used as an informal American name for "tuxedo" and which is closely related to the word "taxi".) Ordinary people noticed that these **officials (or rather creatures which impersonated them)**, who in old times were having power and money, frequently worn just such "dress coat" with a pelerine. So ordinary people started to imitate the cut of these "tails" in the official clothing for Earthly humans.

**Fig. #4a (click on this "green" message in order to see the photo enlarged):** The female devil-UFO naut photographed in a side view. It reveals especially well the location and side appearance of clawed toes on legs of this creature. For this it is worth to have a good look at the left leg of this devil. Furthermore, the photo shows quite well the appearance of 3+1 fingered hand-palms. (Her true hands are these which she lifted up.) One must admit that these creatures do NOT belong to most pleasant in the appearance and interaction. No wonder that warrior-like Maoris were terrified of them really panicky. In Poland and in Europe the local folklore also knows such evil, three-plus-one digit female creatures, which independently from the expression "she devil" in old times were

also described with names a "bad witch", "Baba Jaga", "duce", "imp", "elf", and a whole range of other names. Another photograph which also shows one of these 3+1 finger female creatures described by folklore of not only Europe, but also the rest of the world, is shown as the [\(click here\) Fig. 7b](#) on the web page about [aliens](#).

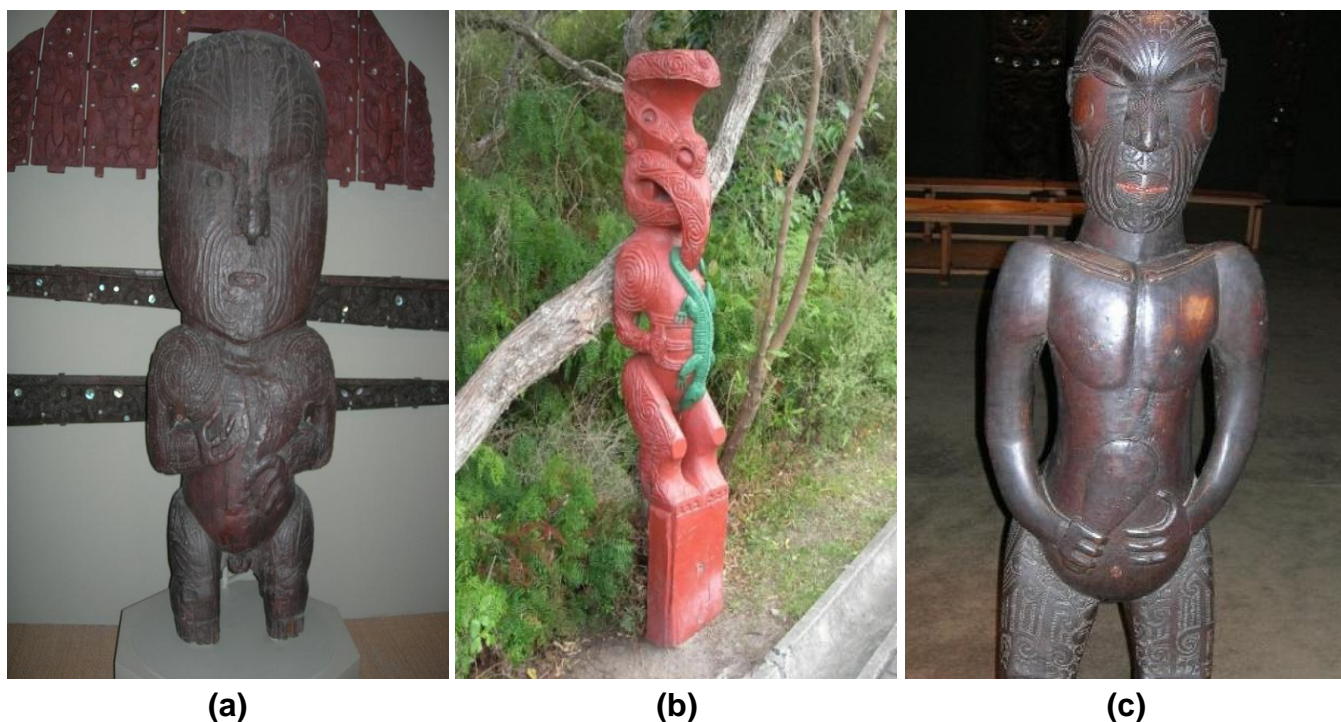
[Fig. #4b \(click on this "green" message in order to see the photo enlarged\)](#): **The female devil-UFO-naut photographed in a front view.** This time the photo reveals well the frontal appearance of their legs and hands with #+1 digits. I should add here that the above photograph, and also photograph "Fig. #4c", are shown and comprehensively explained also on the web page [memorial](#). In turn, from a completely different point of view the above photograph is analyzed and discussed on web pages about [evolution](#) and [castle in Malbork](#).

[Fig. #4c \(click on this "green" message in order to see the photo enlarged\)](#): **The empty space left after the speedy removal of the female devil-UFO-naut soon after this web page brought the attention of public (and UFO-nauts) on the existence of this evidence and the meaning of it.** This photograph of an empty space left after the speedy removal of the "female devil" shown here illustrates also perfectly how long are tentacles of our [secretive occupants from space](#), and how thoroughly these occupants remove from the Earth all evidence of their existence about which the information break through to the public knowledge, without any regard to the historic, cultural, or sentimental (memorial) value of this evidence. After I took the above photographs and published them in Internet, around two months later by a chance I passed near the place where the sculpture of this "female devil-UFO-naut" was exhibited. Through some strange act of [God](#) just in that moment of time a pitch-black van with black (smoked) windows arrived at the area of this sculpture. Several old-fashioned clothed man in black with black sunglasses come out from the van. Looking at them I thought that they resemble typical "Man in Black" (MIB) and that I should take a photo of them. However, something immediately started to persuade me in my mind "why you try to endanger yourself by taking a photo of these individuals - they could be gangsters or some secret spies". This is because emanated from them a strong feeling of threat, danger, and hostility. Their facial expressions were also very hostile and repulsive. I found them quite threatening. I personally imagine, that similar facial expressions probably had, or one should expect that they had, faces of staff of concentration camps, professional executors, or mass murderers. So I have not taken their photos, but only watched what they are going to do next. They approached the sculpture and all like on a silent command started simultaneously and in silence watch it with strangely synchronized movements. They walked around it and examined it from all directions, then silently they sit into their van and drove away. Several days later I noticed that the sculpture was NOT there any more. When and how it was removed - I have no idea. What even more interesting, this sculpture added a charm to the place, while an empty space that that it left is hitting now like a hole after a tooth pulled out. It is now clear that the goal of these MIB was to identify that the sculpture was really the one that I described on this web page, and then to remove it immediately. If I know this when I saw these MIB, then for sure I would take the risk of recording them on a photo. This is because now I am certain that in fact these were UFO-nauts (MIB) and that they arrived especially to

destroy this next evidence of their activity on the Earth - as this is described on the web page [memorial](#). As it can be seen the tentacles of the global organization of UFO-nauts are long, which their grip on the neck of humanity - really iron. In this situation I suggest to make a copy of the above photographs, as it is easy to predict that they also soon will be destroyed somehow by UFO-nauts - like it was done with all other evidence on the [secretive occupation of the Earth by UFO-nauts](#) notoriously hidden from people.

Of course, I am aware that if someone begins a discussion about the removal of this sculpture, [changelings-UFO-nauts](#) will conveniently argue that the disappearance of it was just only a timely "coincidence" or "converge of unfavourable circumstances". After all, in their arguments every evidence for their secretive occupation of the Earth, and every meaningful event, is just such a "coincidence". In reply to such arguments I would like to explain here, that according to the philosophy of [totalizm](#), in the physical world there is NO such a thing as a "coincidence". Everything has its causes and effects. Thus, without important reasons no-one removes sculptures which beautified a city, which are in perfect technical conditions, and which after the removal do leave an ugly hole that looks like a hole in frontal teeth of the city. In fact I saw in the world (and also in Suwon - where this sculpture was located) incomparably uglier sculptures in much worse technical condition and no-one was removing them - fact that these sculptures did NOT illustrate the bitter truth about "devils-UFO-nauts".

\* \* \*



**Fig. #5abc:** Wooden figures carved by New Zealand Maoris with a primitive technique that did not know metals. All these figures clearly reveal that the intimidating "supernatural creatures" which in past visited and persecuted Maoris from New Zealand, used to have four fingers with claws on hands and on legs, and a strange "snake pattern" on the skin - i.e. exactly the same as it is visible on the more precise sculpture of a "female devil" shown in "Fig. #4" above. Although these figures originate from a different culture than the European one, still they



illustrate exactly the same kind of "devils" which tormented also the entire Europe. The above figures illustrate quite well what actually was the anatomy of these "supernatural creatures" which in past show themselves up to Maoris, and also how looked like this "snake-skin pattern" on their skins, which become a blueprint for the Maori **moko** tattoo. In all Maori figures it is shown consistently that these creatures had (3+1) clawed fingers and toes. In Europe such vindictive and hostile towards people creatures most frequently were called "devils", while presently they are called "UFO-nauts". But Maoris called them with the use of an entire array of other names, which usually do not have neither Polish nor English equivalents. An example of these names is the Maori god named "Uenuku" ("Uenuku" is described in item #D1 from the web page named [newzealand\\_visit.htm](#)) and the mob of his tribesmen and helpers. However, the name most frequently used by Maoris is "**Taniwha**". "Taniwha" hides actually two different categories of monsters, both of which the warrior-like Maoris are horrified. (Some Maoris claim that they see these "Taniwha" even presently.) I was very intrigued by this name "Taniwha". So I completed a research aimed at discovering what actually Maoris understood originally by this mystical name. This research revealed, that the name "Taniwha" was given by Maoris to both, (1) flying vehicles which we currently call "UFO vehicles", as well as to (2) diabolic crew members arriving in these flying vehicles, means to creatures which currently we call "UFO-nauts". Further information about these Maori "Taniwha" can be found on the web page [newzealand.htm - about New Zealand](#). Other name frequently used by Maoris for these mischievous, vindictive, and immoral creatures, was **Patupaiarehe** (tj. means "people of mist") and "Turehu" - i.e. equivalent to English fairies and elves. These names can be approximately translated as "devils". But they include also a whole array of other creatures hostile towards people, which our ancestors used to know, but about which we gradually forget. Their examples are "imps", "duces", "[jins \(e.g. this from the 'Aladdin Lamp'\)](#)", and these "wizards" flying like huge bats. These creatures arrive to the Earth even currently. Only that they almost do NOT show themselves to people. Only sometimes in various victims of night abductions to UFOs are left on arms or legs four blue bruises from their four-digit hands, formed into a characteristic (3+1) pattern and sometimes having point punches of skin caused by their sharp crow-like claws. Here it is what subsequent photographs are showing:

**(#5a - left)** Very old wooden figure, which I photographed in March 2006 in the Museum in Christchurch, South Island of New Zealand. But very similar Maori figures can also be found in practically almost every museum of New Zealand. As in all Maori figures of that type, it clearly shows that the creature which it immortalizes had 3+1 fingers. (Interestingly, on Tuesday, 3 June 2008, evening television news of New Zealand show imprint of a human-like foot on Mars, which (the footprint) had just 3+1 toes. [\(You can see this footprint if you type keywords "footprint on Mars" in Google images.\)](#) The question which can be asked in connection with this footprint, is whether it was imprinted by the same Yeti-like UFO-naut, the walking of which along the surface of Mars was captured on the photograph shown in item #E6 of the web page [newzealand.htm - about mysteries and curiosities of New Zealand](#).) Furthermore, the above wooden figure emphasizes also unproportionally large genitals of the creature portrayed

on it. (Such large, always erected penises are emphasized on many Maori figures of these 3+1 finger creatures.) As this is illustrated and explained in "Fig. #1" from the web page [parasitism.htm - about parasitism means the philosophy of immorality, stagnation, aggression and unhappiness](#), UFOonauts use special plastic stiffening inserts in their penises, which cause that their penises are especially large and always in the state of continuous erection.

**(#5b - centre)** Wooden figure of the Maori Taniwha, which scares visitors to geysers in Rotorua. I also photographed it in March 2007 in the Museum of Geysers in Rotorua on the North Island of New Zealand. On the hand of this creature one can clearly notice 3 clawed fingers. Although from this direction of photographing it is not visible very clear, one still can notice that from special holes for claws in the front of their shoes, also only 3 claws are sticking out from each leg. In the Maori culture these Taniwha always are shown in a manner which supposed to induce fear. After all these were creatures that one should fear. Thus in their carving Maoris emphasize these attributes of the creatures, which induce fear. In this case it includes inhumanly long tang - these evil creatures could leak their own chest, three-plus-one fingers and toes, with dangerous, cock-like claws, this scary "snake" pattern "Moko" on their skin, and also this evil pet-lizard called "Moko-moko" that hanged over their chest.

From my own studies it appears, that "Moko-moko" was in fact a kind of high-energy weapon, which these creatures used against Maoris. This weapon was always carried by Taniwha - hanging on their chests, means in the same way as people carry today machine guns in the readiness to shoot. Because during the use this weapon become like "alive" and obediently carried out orders of its owners, the Maoris who did NOT know technical devices explained it to themselves as a kind of pet-lizard which normally sleeps motionlessly, but on the command from the owner it rapidly becomes alive and "bites to death" the indicated victim.

This green lizard hanging from the tang of this "Taniwha" just is a "**Moko-moko**". Notice that the mouth of this Moko-moko is directed towards intestines of its master, as if this lizard contemplated whether it should bite the intestines and only the fear stopped it from biting. Moko-is a very scary kind of monster. For Maoris it was the second god of death. The first god of death was for Maoris a gigantic female called "Hine-nui-o-Te-Po". She was the goddess of ordinary parting with life. In turn the lizard "Moko-moko" was a god of a special (horrifying) way of dying, which presently we would describe with the name of "radiation illness". Maoris believed, that this terrible death was caused by such an invisible lizard eating up intestines of a given victim. In turn this lizard was, amongst others, an obedient pet of "Taniwha" (and "Uenuku") that obeyed commands of these creatures. About the "Moko-moko" comprehensive explanations are provided in subsection C1 [monograph \[5\]](#). At this point I should reveal, that UFOonauts have a weapon of some sort which generates a high-energy beam (laser beam or ions). Effects of the use of this weapon are similar to these described by the Maori folklore as an outcome of being "bitten by a Moko-moko". On Thursday night of 15 Marc 2007, around 4 am, I was abducted to a UFO deck, where I was shot into my belly with the use of this horrifying weapon. More exact description of this shooting is provided in item #D3 (3) of the web page about [karma](#). In the result of this getting shot, my body on the belly disintegrated,

leaving a hole of a pencil diameter. I even took photographs of this hole, but it is too ghastly to be shown in public. This shooting me in belly was carried out within a whole string of various persecution that vindictive UFO-nauts carried out on me for reasons described in item of the web page about [Wszewilki of tomorrow](#).

The reader probably wonders how it is possible that an inanimate object that is a kind of weapon used by aliens, could be interpreted by Maoris as a specially deadly-biting lizard. But if one considers carefully the situation in which Maoris were then, and also the knowledge that Maoris had, then immediately such an interpretation of the weapon ceases to surprise. After all, this weapon was able to get "alive" in hands of their "masters" and to "bite" the indicated person. But Maoris of these times did NOT know machines nor know the fact that machines are able to "become operational" similarly like living creatures do. Everything that surrounded Maoris, was then subdivided onto two categories only, namely onto inanimate objects, such as e.g. stones, and onto living creatures, such as e.g. fish or lizards. Because this weapon sometimes could become "alive" in hands of aliens, it could NOT be an inanimate object, but must be a living creature. Similarly believed primitive Europeans of ancient times, which considered UFO vehicles to be living creatures belonging to a kind of flying snakes called "dragons" or "serpents" - as I try to realize this to readers on the web page about [evidence of UFO activities on Earth](#). (Speaking of "dragons", in cultures of countries which draw "dragons" on almost every object, e.g. China, Korea, or Mongolia, "dragons" most frequently are illustrated as kinds of flying lizards, the four legs of which have 3+1 clawed fingers-toes of the design identical to fingers-toes illustrated on the photograph from "Fig. #4".) The only problem that Maoris had with the weapon of aliens, was the kind of living creatures to which it needed to be qualified. Their choice was a deadly-biting "lizard" probably for several different reasons. Firstly, every weapon, even the one that projects a laser beam or a stream of ions, must have a kind of a "barrel" from which it delivers its deadly charges. In turn looking at such a barrel from the position of a future victim, one quite well sees the similarity of it to a lizard with an open mouth. After all, even our present kinds of weapon viewed from the direction of a person being shot at, also look like lizards - as an example see a photograph of "pepesha" [PPSh-41](#) shown in "Fig. #1d" from the web page about the [Battle for Milicz](#). Not mentioning that in many countries of the Far East, e.g. in Malaysia, China, Korea, or Japan, in old times e.g. small cannons were shaped in such a manner that in appearance they resembled sculptures of lizards, from the open mouths of which bullets were ejected. Another reason for which the weapon of aliens Maoris considered to be deadly-biting lizards, was the fact that most of time this weapon was inanimate, means it behaved as if it "sleeps". In turn in New Zealand there is a kind of lizard-like creatures called [tuatara](#) which for many hours can persist completely motionless, behaving as if it was an inanimate object. Finally every weapon emits a kind of sound during shooting. It is highly probably that the evil weapon of aliens described here emits during shooting a noise similar to that of chatting of lizards.

**(#5c - right)** Also a very old wooden Maori figure from the museum in Dunedin, South Island of New Zealand. On the free hand with which this creature plays with its own weapon, one can clearly notice the set of 3+1 clawed fingers. Highly interesting is also the weapon itself with which this clawed creature plays.

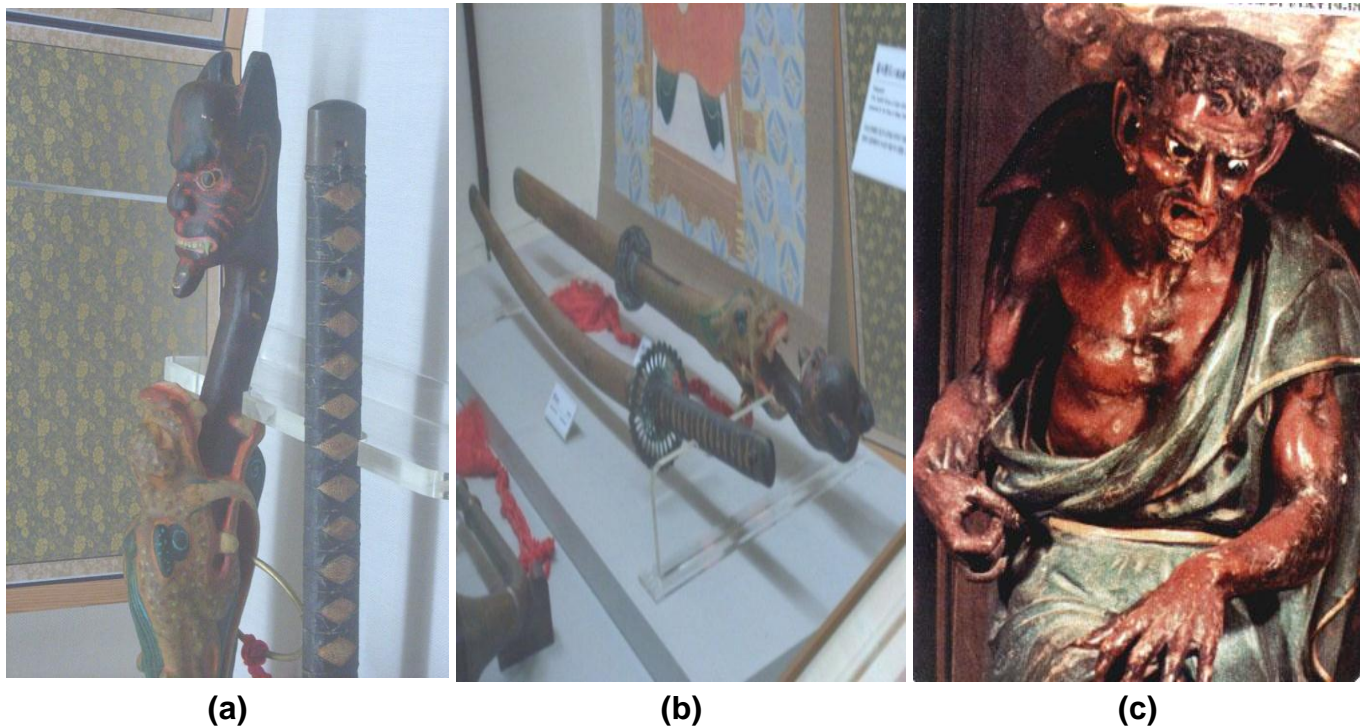
This weapon represents a motionless (means "sleeping") "Moko-moko". However, such a sleeping Moko-moko was called differently than Moko-moko in the alive state when it was "biting" the indicated victim. For example, it was called Wahaika, Patu, Kotiate, Maripu, Mere, etc. probably all these names immitate original names of various designs of the same basic weapon of these creatures. After all, our human firearms also are called on many different ways - depending on what design of it someone has. Some versions we call pistols, others machine guns, Kalashnikovs, or pepeshas, etc. Similarly as in our firearms, almost in all immitations of this alien weapon one can clearly distinguish a kind of a barrel and a butt. In immitations called Wahaika and Maripu one can even see triggers, and also remnants of a back-sight or view-finder. (These immitations with a religious accuracy were manufactured by Maoris, who carved them in wood, bone, or stone. Because they were copied now we can see them in museums or in the internet.) Only that these immitations Maoris used later like clubs - means they grabbed them by barrels and hit enemiess with their butts. In order to imitate the original green colour of Moko-moko, Maoris most treasured a copy of this weapon when the imitation copy was carved from a fragile green nephrite (also called "jade" or "greenstone"). Of course, from the military use point of view the weapon carved from brittle nephrite (jade or greenstone) does NOT make any sense. After all, it disintegrates onto small pieces in each impact with weapon of the enemy or in each hitting of something hard. But from the point of view of prestige, means Maori "Mana", having an imitation of the weapon that faithfully reflects both the shape and the green colour of the sleeping and motionless "Moko-moko" had, and still have, a huge significance to Maoris. Maoris were not worried at all neither by the brittle material their weapon was made of, nor by the clumsiness of this weapon. They sincerely believed that due to the immitating nature, this weapon have acquired part of magical powers of the original weapon of aliens. Thus it allows the users to overcome easily the enemies.

In the culture of New Zealand Maoris there are numerous objects which according to legends originate from aliens. Another example of such objects are white toys with which in present times play Maori women, and which are called [poi](#). Movements and appearance of these toys imitate small white UFO probes called "orbs" that are described in item #13 of the web page [explain.htm - about scientific interpretation of authentic photographs of UFOs](#).

\* \* \*

More information about the cosmic origins of evil creatures currently called UFOnauts, while in past called "devils", one can find on the web page about [God](#). In turn more exact descriptions of the appearance of this race of UFOnauts which looks identically to people, and thus which can secretly [change](#) for selected people without being noticed by us, are provided on separate web pages named "[Antichrist](#)", "[UFOnauts](#)", "[evil](#)", "[aliens](#)", "[26th day](#)", or "[Malbork](#)".)

\* \* \*



**Fig. #6abc:** Here are anatomical details that repetitively hit human eyes in creatures which our ancestors used to call "devils", while we now renamed them misleadingly into "UFO-nauts". Especially noticeable amongst these common anatomical details of "devils-UFO-nauts" are buttocks-like protrusions on their chins. These protrusions are described also on web pages named "[Antichrist](#)", "[UFO-nauts](#)", "[evil](#)", "[aliens](#)", "[26th day](#)", or "[Malbork](#)". Other equally characteristic detail of their anatomy is that hair grow upwards on their heads.

**(#6a - left)** The handle of a very old sword. It has a head of "devil" (i.e. "UFO-naut") carved on it. Interestingly, although this sword was made very long ago, the "devil-UFO-naut" it portrays is very similar in appearance to the "Batman" from present American films. In turn his pattern on face by Maoris called "moko" is clearly illustrated on present American films about the "Spiderman". This sword is exhibited in the "War Memorial" from Seoul, South Korea. The most interesting attribute of it is, that it shows a creature which anatomically almost identical to the "devil" from the right photograph "#6c", although anatomically much different from typical humans. For example, the chin of this creature from Korea has similar protrusions as the chin of the "devil" from the photograph #6c taken in Europe. This in turn means, that in spite both these photographs (i.e. #6a and #6c) show figures carved on opposite ends of almost inaccessible (at least in times of their origins) super-continent of Europe-Asia, still both sculptures immortalize genetically related creatures. This in turn reveals, that so-called "devils" are NOT at all some non-existing, "mystical" beings, but are physical creatures made of flesh and blood, only that technically highly advanced, which utilise their high technology for hiding from sight of people. The "devil" from handle of this sword has black skin, similarly as these Maori "Taniwha" from New Zealand shown in photographs "#5a" and "#5b". Furthermore, on the face of it also a "crocodile skin pattern" is visible, which by Maoris is called "Moko". This means that the "devil" from Korea displays anatomical attributes (e.g. this "Moko") which are well known in "devils-UFO-nauts" from New Zealand that at that time was isolated from the

rest of the world. It also worth to notice the shape of nose of this "devil". It was just such a nose that a Polish poet, Adam Mickiewicz, described in the poem "Pani Twardowska", quote: "... nose like a hook ...". The same nose is shown on photographs of Maori's "Taniwha" from #5a and #5b. Looking at this nose one has difficulty to resist an impression that it resembles to us someone very well known. Such a "hook-shaped nose" is a second (after a [nose elongated like a carrot](#)) typical appearance of noses of "devils-UFOonauts" which like to [change into people from the Earth](#).

**(#6b - central)** A photograph the entire sword with the head of "devil" (UFOonaut) on the handle, the enlargement of which is shown on photo from the left side #5a. The shocking in this sword is that in spite of being crafted in Korea, the anatomical attributes of the "devil" immortalized on its handle thoroughly coincide with attributes of "devils-UFOonauts" seen in Europe and in New Zealand - and all this in spite that in times of making this sword Korea did NOT have contacts with Europe nor with New Zealand. This in turn means that "devil-UFOonauts" are global creatures, which in past persecuted humanity (and persecute it still until today) practically on every continent and on every island of the world.

**(#6c - right)** Also very old carving of the "devil" (i.e. present "UFOonaut" from the race similar to people), from one of European churches. The exact description of anatomy of these "devils-UFOonauts" shown on this sculpture and in appearance identical to people, was described on several web pages listed previously. Here I only show it to illustrate the high anatomical similarities of it, with the figure of the "devil" from #6a on the left.

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## Part #H: The work of "magic" is a fact, not just a wish or speculation:

### #H1. What is principle of action of magic:

The source of magic and all "supernatural" acts of people, and also the source of supernatural powers and capabilities of some inanimate objects, is the special kind of intelligent energy which the [philosophy of totalizm](#) calls the "moral energy". (The same intelligent energy is utilised by people that practice so-called "martial arts", e.g. "kung-fu", for accomplishing kinetic effects that contradict known laws of physics - Chinese call this energy "chi".) Slightly wider descriptions of this "moral energy" is provided in items #D2 and #E2 from the totaliztic web page named [malbork\\_uk.htm](#). People who master the ability to order this intelligent energy what it supposed to do for them, in fact are able to complete various "magical" actions which completely contradict the known laws of physics and nature.

## #H2. "Death walkers" from old China:

The correct use of magic based on orders issued to the intelligent "moral energy", can cause that dead people in fact start to walk. For example, Chinese practice the centuries long tradition that their dead are buried in family graves from the area where their clan originates. So even when some amongst them died far from the home, his or her body was still brought back to his family cemetery and buried only in there. Of course, in old times there were no fridges. Thus bodies of dead people decayed very fast. Therefore, in times that preceded the existence of fridges and fast transport, in China existed the magical profession of the "death walkers". On page 94 of the book [1#G3] by Frena Bloomfield, "The Book of Chinese Beliefs" (Arrow Books Ltd. (17-21 Cornway Street, London W1P 6JD, Great Britain), London 1983, ISBN 0-0993190-0-4, 213 pages), is provided a description of that ancient Chinese capability of causing that bodies of dead people marched by themselves. Individuals who had this skills were called in cases when someone died far from the home, while present fridges and fast transport were NOT invented yet. In such a case the "death walker" cast appropriate "spells", while the dead body was standing on its legs and started to rhythmically walk just on its own to wherever it was directed by such a "death walker". A report from the march of such bodies, quoted after the witness from Hong Kong (see [1#G3] page 94) who in person experienced and remembered such an event, is provided below. Here it is:

*"I was just a little boy, about ten years old, and one day my mother came in and said I mustn't go outside or even look out of the window, no matter what happened. Of course, I was very excited by this and I wanted to know why. She covered all the windows and locked them and then locked the doors and she told me that the dead would be walking through our village very soon and no one could go out while they passed through. Everyone believed that you would die if you looked at the dead walking through. The only one who wouldn't die was the person who had this special power over them. So we sat inside our house and, sure enough, after a while we heard the sound of them coming. Heavy footsteps in a steady rhythm. We kept very quiet in case they would know we were there and the whole village was quiet, just the same. Not even the dogs or chickens made a sound. And we sat still for a long time after they'd gone, afraid to go out. And that was how I learned about the walkers of the dead."*

Principle of operation of "dead walkers" is also described in subsection I5.7.1 from my newest [monograph \[1/5\]](#). In turn the utilisation by people the principles of "making alive" inanimate objects is described in subsection NG5 from volume 12 of abovementioned monograph [1/5].

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**Part #1: Summary, and the final**

## information of this web page:

### #1. The summary of this web page:

Old folklore stories of past people we usually treat with a big pinch of salt and we tend to forget them fast. But this web page indicates that such stories frequently contains very vital information - which it is much more beneficial to remember and to analyse scientifically.

### #12. 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.

### #13. Other web pages which discuss matters that facilitate a better understanding of supernaturality, churches, etc.:

A whole range of web pages of totalizm listed in [Menu 4](#) and [Menu 2](#) presents subject area which has various links with topics discussed on this web



page. Therefore I warmly recommend the reader ghaving a look at these web pages. Probably most vital amongst them are two web pages, namely (click on them to run them):

[immortality.htm - about immortality,](#)  
[timevehicle.htm - about time vehicles,](#)  
[nirvana.htm - about totaliztic nirvana.](#)

Furthermore, I would also recommend to read web pages

[god.htm - about God,](#)  
[bible.htm - about the Bible,](#)  
[god\\_proof.htm - about proofs of God,](#)  
[soul\\_proof.htm - about proofs of souls,](#)  
[totalizm.htm - about philosophy of totalizm,](#)  
[parasitism.htm - about philosophy of parasitism,](#)  
[dipolar\\_gravity.htm - about the Concept of Dipolar Gravity.](#)

## #14. 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 untill 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. Therefore, if the reader sends a request to me, I suggest to let me know somehow that he or she actually went through the trouble of reading my web pages and learning what these pages try to say.

## #15. A [copy of this web page](#) is also

## disseminated as a brochure from series [11] in the safe format "PDF":

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[sw\\_andrzej\\_bobola\\_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!

## #16. Copyrights © 2013 by Dr Jan Pajak:

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