Chapter 1
Introduction

This introduction is intended to establish a context for the subsequent chapters of this genealogy. It gives some background on the Polish given names and surnames which appear herein. It then goes on to give a brief description of the places they lived, both in Europe and finally in the United States. It concludes with a brief description of Holy Cross Cemetery in Calumet City, Illinois, where most of the who died in the United States are buried.

The Teykowski, Szychowski, and Kochański families discussed herein all resided in the the 19th century province of West Prussia within the Kingdom of Prussia (after 18 January 1871 the German Empire). Prior to the first partition of Poland in 1772 the area was part of the Royal Prussia (also known as Polish Prussia—Polish: Prusy Królewskie; Prusy Polskie; Latin: Prussia Regalis) a semi-autonomous province of the Polish-Lithuanian Commonwealth (1569–1772).

Royal Prussia had a largely Protestant, ethnic German population, but the ethnic Polish (Roman Catholic) minority was significant. As a result of Prussian-encouraged German immigration, by 1905, the population of West Prussia was about 35% Polish and 65% German.[1]

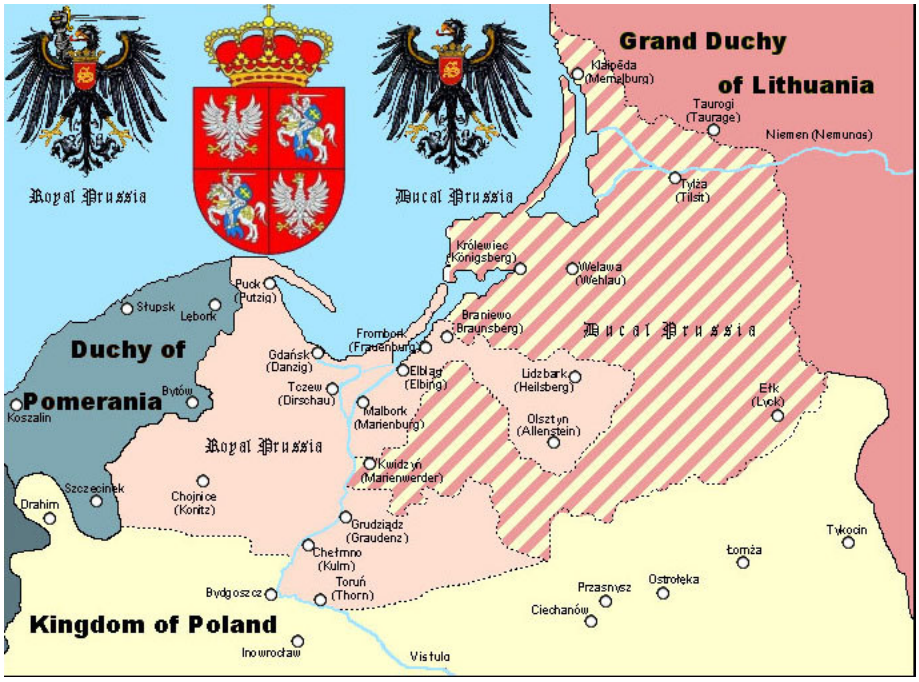


Figure 1
Royal Prussia and Surroundings
Circa 1650-1772[2]

Section 1, Names

Given Names. Names appearing in this genealogy appear primarily as they do in cited records. Given names, since they do not generally translate well, present a particular problem as they may appear in different languages in different records. In the United States, Roman Catholic church records are almost universally in Latin, as are records from Poland prior to the partitions. In the Prussian (later German) partition, Catholic records continued in Latin until about 1882 (probably later in Posen/Poznan.) Civil birth, marriage, and death records were, of course, maintained in German from the beginning of the partition. In the Russian partition, on the other hand, Catholic records appear to have been maintained in Polish well into the partition period. Starting in about 1868 Catholic church records began to be recorded in Russian, although names sometimes appeared in both Russianized as well as their original Polish forms.

The multiple languages used in Polish birth, marriage, and death records pose a particular problem with respect to given names. As they appear in this genealogy, given names will be those appearing in the records, in the language of the record. Confusion results when an individual appears listed in different languages in different records. For example, a person might appear as Joannes (Latin) in his baptismal record, Johann (German) in his marriage record or immigration record, as Jan (Polish) after arrival in the United States, and later in life as the Anglicized John. To deal with this issue, the following conventions are used in this genealogy:

- Where only a single record for an individual is cited, the given name used will be that appearing in that record.
- Where multiple records with the identical given name appear, that name is used.
- Where multiple records in multiple languages are cited for an individual, that person will be listed under the last given name used. Generally this will be the Anglicized name used in the United States in later life.

The table below shows many of the Polish, Latin, and German names appearing herein as well as their English (more properly Anglicized) equivalents. Note that these are not true translations, but rather generally accepted English equivalents. To illustrate—Stanisław is a common Polish male name, generally rendered (translated?) in English as Stanley. Polish also has a feminine form of Stanisław, Stanisława. English has no feminine form of Stanley, and thus Stanisława is generally rendered as Stella. The origin of the English Stanley, from Old English is "stone clearing"; that of Stella, on the other hand is from the Latin “star.” In Polish, however, both Stanisław and Stanisława have their origins from the Slavic roots for “stand in glory.”[3]

Common Equivalents for Given Names

Polish	Latin	German	English
Agata			Agatha
Andrzej	Andrejas	Andreas	Andrew
Angela, Aniela	Angela	Angelika	Angela
Anton	Antonius	Anton	Anthony
Balbina			Beatrice
Bronislawa			Bernice, Bertha
Edward			Edward
Emil	Aemilius		
Ewa.			Eve
Francisca	Francisca	Franziska	Frances
Franciszek	Franciscus	Franz	Francis, Frank
Helena	Helena		Helen
Jan	Joannes	Johann	John
Joanna		Johanna	Joan, Joanna
Józef	Josephus	Josef	Joseph
	Julianna		Julianna
Juljan, Julian			Julian
Leokadia		Leokadia	Leocadia Lillian, Lucy
Małgorzata	Margareta, Margaretha		Margaret
Marianna, Maryanna	Marianna		Mary, Mary Ann, Marian
Mateusz	Mattheus		Matthew
Michal			Michael
Michalina	Michalina		Michalene
Pelagia			Pelagia, Pearl
Petronella	Petronella		
Prakseda			
Roman	Roman		Roman
Rosalia	Rosa	Rozalia	Rose, Rosalie
Stanisław	Stanislaus		Stanley
Stanisława.			Stella

Polish	Latin	German	English
			Sylvia
Walenty	Valentinus		Valentine
Wawrzyniec	Laurentius	Lorenz	Lawrence
Weronika			Veronica
Wiktoria			Victoria
Wincenty	Vincentius		Vincent
Wojciech	Adalbertus		

Different conventions are used in this genealogy dependent upon the circumstances of the individual:

- For persons appearing in European birth, marriage, or death documentation, who did not emigrate to the United States, the name used will be that appearing in the documentation, be it Latin, Polish, or German. No attempt has been made to translate these names from Latin or German into Polish, for instance.

- For persons appearing in European records in other than Polish, if there is another, later document with the given name in either Polish or English, that later name is used. If references to the given name appear in multiple languages over time, the person will be listed under the last given name used. It can very well happen that a baptismal record shows the Latin form of the name, with that person's name appearing in German in their marriage record. After immigration the person might well use the Polish form of their given name, and, with increasing Americanization, eventually use the English form. Thus, references to the same person, over time, might be Joannes, Johann, Jan, and finally John.

Surnames. The form of surnames likewise poses challenges. In Poland spelling of surnames, and indeed their exact form, did not become stable until sometime in the nineteenth century; thus, particularly for earlier records, the spelling of a surname, even for the same person could at times be fluid. Often the individuals involved were illiterate, and the name appearing in a record might have been spelled phonetically by the recording priest or registrar. Immigration to the new world also introduced a wide variety of surname spellings. Most of the immigration records referenced herein are actually ship's manifests, prepared to meet United States immigration requirements. These records were generally prepared at the European port of exit, generally in Germany, presumably by the ship's officers, and certified by the captain.

As a highly inflected language, depending on the format of the record, Polish surnames will often change grammatical case in records. Polish does this by changing or appending an ending onto the name. Names used herein will always the root form (i.e., the nominative case) of the name.

Some additional complications arise with surnames of families. For adjectivally-derived surnames (generally those ending in –ski, -cki, and –zki), in correct Polish, female names will drop the terminal i, replacing it with an a. The practice continues in Poland to this day, but faded into oblivion in the United States during the course of the first half of the twentieth century. For noun-derived surnames (virtually all others), a common practice was to add the suffix –ówna to the surname of an unmarried female. For a married woman, the ending –owa would be appended. Thus we might find an unmarried woman named Grabowiczówna, whose father's name would appear as Grabowicz, and whose mother's name as Grabowiczowa. This usage appears frequently in Polish birth, marriage, and death records.[4]

Section 2, Places of Interest for the Tejkowski, Kochański, and Szychowski Families

Poland

In the nineteenth century, the Tejkowski and Szychowski families resided in part of the first Prussian partition of 1772. With the partition the area became known as West Prussia (Westpreußen.) In the post-World War I restored Polish (second) Republic, the area was known as the "Polish Corridor", providing Poland's access to the Baltic. The corridor, separating East Prussia from the remainder of Germany, served as an excuse for the German invasion of 1939, the direct cause of World War II in Europe.

Lipinki

Michael Szychowski and his wife Carolina resided here at least as early as 1843. They had eight children born here between 1843 and 1855. Their daughter Rozalia Szychowski married her first husband, Leopold Jamrozy here in 1868 before moving to Rywałdzik. Michael and Carolina's granddaughter Olimpia Szychowski continued to live here until at least 1929.

In the era of the Teutonic Knights Lipinki belonged to the Radzyń [Radzyń Chełmiński] Komtur (commandry). The earliest known mention of the village, then known as Wikry, was in 1330, when Theodoric von Altenburg, master of the Teutonic Knights *granted 80 włok (112 acres), to be governed under Kulm (Chelmno) law, under the sołtys [village administrator] Wyker; 6 włok to belong to the pastor, and 10 to the village administration Circa 1890, .the village and surroundings include 4630 morg [6400 acres], 148 buildings, 84 homes, with a population of 716 Catholics and 124 Evangelicals.[5]

Lisewo

The earliest recorded Teykowski, Laurentius (Lorenz or Wawrzyniec) married Margaretha Kochańska here in 1832. They were to have 14 children, all born in Lisewo; Johann (Jan) Teykowski left here, marrying Rozalia (Szychowski) Jamrozy in 1877, and residing in Rywałdzik. Records have been located placing the Kochański family in Lisewo at least as early as 1761.

Płowęż

The parish church for Rywałdzik was located in Płowęż. All of the children of Jan Tejkowski (Teykowski) and Rozalia Szychowski were baptized here in the parish of St Małgorzata (Margarethe). Jan and Rozalia were likely married here as well, although documentation has not been located. The village can be traced to the era of the Teutonic Knights. Reference to the village exists as early as 1222 (as Plowenzo). In 1868 the village had 22 buildings, eight of which were homes. The population consisted of 63 Catholics and 21 Evangelicals. [6]

Figure 2
Parish Church, Plowęz Circa 2005 [7]

Rywałdzik

Rywałdzik was the home of Rozalia Szychowski's first husband, Leopold Jamrozy. It appears that they resided there after their marriage, Leopold dying there on 4 Mar 1877. Rozalia married Jan Tejkowski on 17 Nov 1877. They continued their residence there until Jan's death in 1887.

Rywałdzik is mentioned as early as 1667, also referred to as Rywald, or in German as Klein Rehwalde. During the time of the Prussian/German partition it was in the Kreis (county) of Lőbau, and served by the post office in Biskupiec. Then, as now, the Catholic parish was in Płowęż. In the late nineteenth century the town encompassed 447 hectares (1106 acres or 1.7 sq mi.) In 1885 it included 65 houses, with 525 inhabitants, of whom 358 were Catholic, 162 Evangelical (i.e., Lutheran), 3 "Dissident" and two Jewish. In 1885 Rywałdzik included a Catholic school with an enrollment of 125 children, of whom 65 were Evangelical.[8]

* Other sources show von Altenburg as not becoming Grand Master until 1331.

The Villages

Village (Polish)	Village (German)	Population	Województwo "Province"	Powiat "County"	Gmina "Municipality"	Latitude N	Longitude E
Płowęż	Groß Plowenz	420	Kujawsko-Pomorskie	Brodnicki	Jabłonowo Pomorskie	53° 26' 14.4"	19° 13' 52.4"
Lipinki	Lippinken	770	Warmińsko-Mazurskie	Nowomiejski	Biskupiec	53° 28' 8.2"	19° 18' 57.6"
Lisewo	Lissewo	1700	Kujawsko-Pomorskie	Chełmińsk	Lisewo	53° 17' 38.4"	18° 41' 19.9"
Rywałdzik	Klein Rehwalde	240	Warmińsko-Mazurskie	Nowomiejski	Biskupiec	53° 26' 33.1"	19° 15' 07.2"

Population circa 2000. Administrative divisions in accordance with the 1999 reorganization.[9]

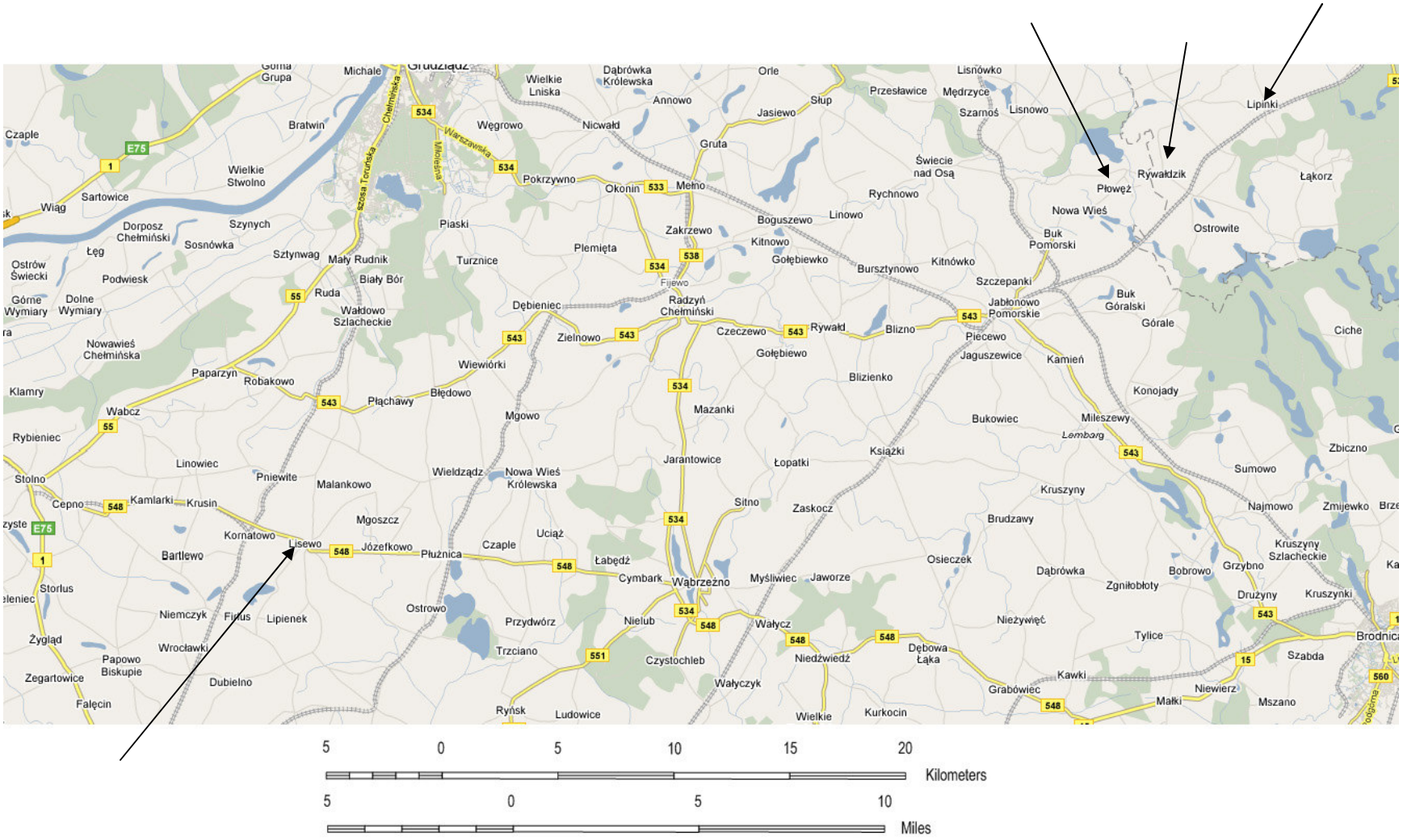


Figure 3
Map Showing Tejkowski, Kochański, and Szychowski Places of Interest[10]

South Chicago

South Chicago is one of the 77 communities officially established by the City of Chicago. Its boundaries are roughly 79th Street on the north, South Chicago Avenue on the West, 95th Street and the Calumet River on the south, and Lake Michigan on the East. South Chicago began as a series of scattered Native American settlements led by a chief named Askhum, considered 'lord' of the vast Callimink (Calumet) Valley and leader of the Pottawatomie people. [11]

The area can trace its roots to 1869, when the Federal Government approved funds for the improvement of Calumet Harbor. A business district, centered on 92nd Street and Commercial Avenue, developed and today is still the heart of South Chicago.
After the Civil War, developer James H. Bowen, the "Father of South Chicago," and others founded the community of "Ainsworth". This formerly wetland prairie was to provide residence for the labor force of European immigrant, notably Polish, coming to work at the industries developing along the Calumet River, most significantly the North Chicago Rolling Mill Company, which was to become the site of the U. S. Steel Corporation's massive South Works. [12]

Following the Great Fire of 1871, industry migrated south from Chicago proper. Swedes, Scots, Welsh, and Germans provided skilled labor for the flourishing steel, grain, railroad, and lumber industries. The Brown Iron and Steel Company opened its doors on the Calumet in 1875, followed by the South Works of North Chicago Rolling Mill Company in 1880.
Along with the rest of the Town of Hyde Park, South Chicago was annexed to the City of Chicago in 1889. [13]

South Chicago Places of Interest

1	**Lake Michigan**		
2	**8235 Buffalo Avenue**	**John and StellaTejkowski lived here by 1918**	
3	**3160 East 83rd Street**	**St Michael church (Original Building)**	**Jan Tejkowski and Stanisława Ziętek married here; Joanna and Anton Kamraczewski married here; Clara and Emil Tejkowski baptized here**
4	**8342 Burley Avenue**	**Vincent and Helen Tejkowski resided here in 1910**	
5	**8339 Burley Avenue**	**Vincent and Helen Tejkowski resided here in 1920**	
6	**8430 Baker Avenue**		**Wincenty Tejkowski lived here in 1905**
7	**8424 Buffalo Avenue**	**Jan, Rozalia, Wincenty, and Angelika Tejkowski resided here in 1900**	**Gospodarek at 8422; Plucinski at 8426 John and stella after marriage**
8	**8402 Baker Avenue**	**Joanna and Anton Kamraczewski lived here 1910, 1920**	**Rozalia Tejkowski lived here at time of her death in 1913**
9	**8420 Manistee**	**John and Stella Tejkowski lived here by 1921**	
10	**US Steel Site**		**John, Vincent, and Emil Tejkowski employed here**
12	**2710 E. 89th Street**	**Bowen High School**	**Emil and Leon Tejkowski attended; Emil graduated January 1924**
13	**8324 Oglesby Avenue**	**Joseph and Clara Kubiak lived here**	
14	**East 84th Street and Saginaw Avenus**	**St Mary Magdalene Church (Original Building) and School**	**Joseph Kubiak and Clara Tejkowski married here in 1933; Emil Tejkowski and Stella Staroch married here in 1934**
15	**8325 Burnham Avenue**	**Helen Tejkowski, widow of Vincent lived here with her second husband Zenon Bajkowski**	
16	**8346 Burnham Avenue**	**Emil and Stella Tejkowski lived here from 1934**	
17	**8255 Houston Avenue**	**Sullivan School**	**Emil Tejkowski graduated here in 1924**

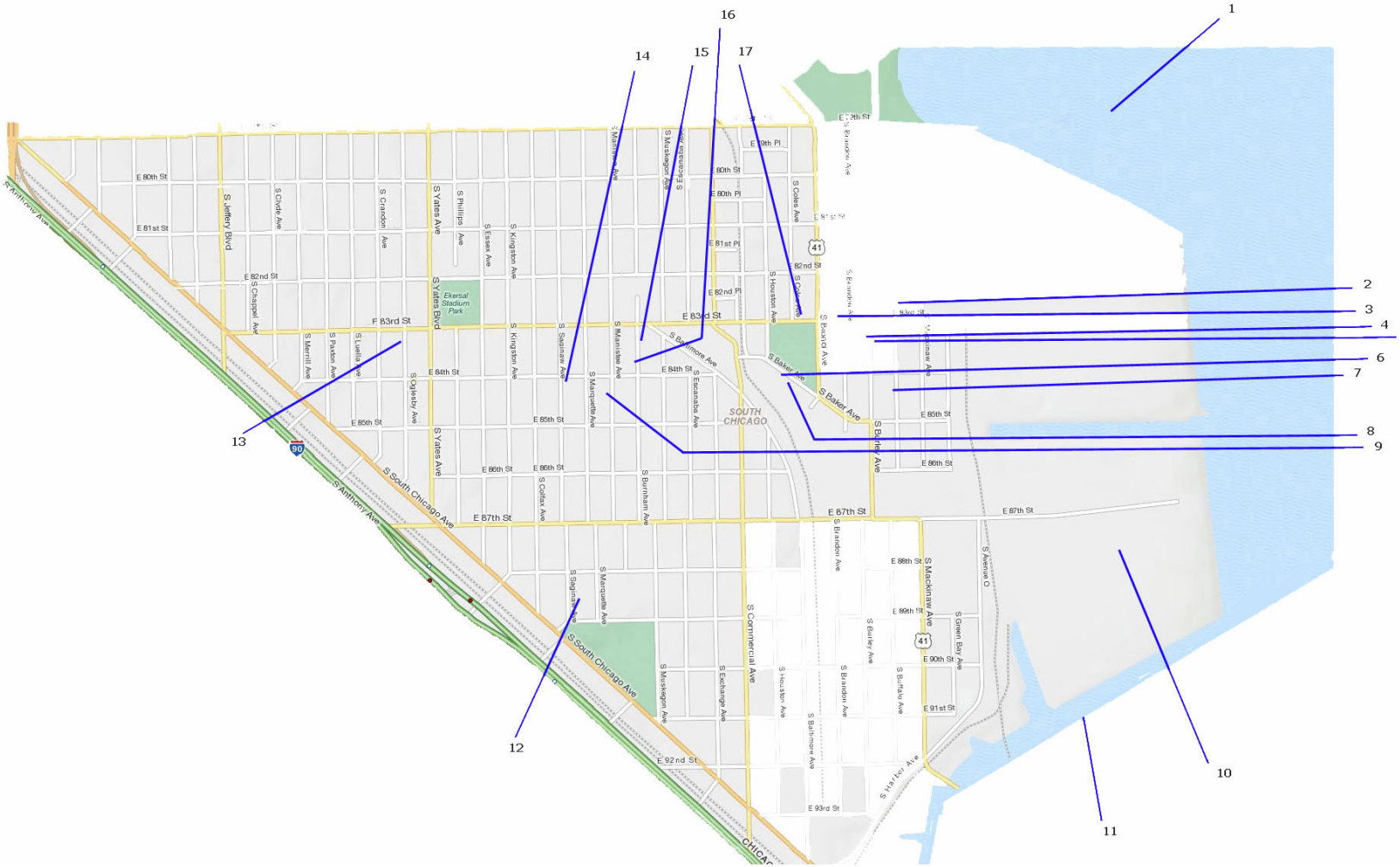


Figure 4
South Chicago [14] [15]

Figure 5
Post Card View of South Works, ca 1914[16]

Figure 6
U.S. Steel Circa 1952

In 1901 the U.S. Steel Corporation acquired South Works. From its beginning, the steel industry attracted the large labor force needed primarily from recent immigrants. Poles, Italians, and later African Americans and Mexicans entered the area before and after World War I. The newest ethnic groups tended to settle in the Bush. As each new ethnic group arrived, the older groups tended to move away, either to the west, or to the East Side. Workers remaining in South Chicago, primarily of Polish and Mexican ethnicity tended to cluster together around their own ethnic "national" Roman Catholic parishes, with the Poles moving primarily to the west, but east of Yates Boulevard.

After World War II, refugees from Serbia and Croatia came to South Chicago, and its racial and ethnic composition began to shift as the descendants of earlier European immigrants left for the. By the 1980s, African Americans constituted almost half of the population, and Latinos, many recent immigrants from Mexico, nearly 40 percent. USX, successor to U.S. Steel, closed South Works in April 1992, creating a severe economic downturn in South Chicago.[17]

In September of 2010 the City of Chicago approved a thirty year development plan with an estimated cost of $4 billion dollars for the South Works site, which has undergone extensive demolition and environmental remediation since 1992. The plan calls for extension of Lake Shore Drive, with site construction to begin in 2012. [18]

Street Names

Some of the names of streets in South Chicago changed as a result of the 1909-1913 city-wide renaming scheme. The renaming was necessitated by Chicago's several annexations of large areas in the 1890s, which had resulted in numerous duplications of street names throughout the much-enlarged city. The renaming, which also established the State Street/Madison Street origin of the city's grid resulted in the following street name changes in South Chicago. [19] [20]

Pre-1913 Street Name	Coordinate	New Name
Illinois Ave.	3015 East	BakerAve.
Ontario Ave.	3157 East	Brandon Ave.
Sherman Ave.	2800 East	BurnhamAve.
Superior Ave.	3225 East	BurleyAve.

The Churches

Figure 7
Immaculate Conception Church [21]

The story of South Chicago would not be complete without a discussion of its churches. The churches were representative of the community as a whole, in that the majority were Catholic, and most of these were national (i.e., ethnic) parishes. A total of six Catholic Church parishes were established in South Chicago. Of the six churches within the boundaries of the community, four were organized as national Polish parishes. The first of these, Immaculate Conception Church at 88th and Commercial Avenue, was founded in 1882. As a result of the enormous growth of the Polish population attracted by employment in the steel mills, the parish was eventually divided three times to form in turn the additional Polish parishes of St. Michael, St. Mary Magdalene, and St Bronislava.

By 1890, Immaculate Conception parish numbered 1,100 families. Polish families continued to settle in such great numbers in the "Bush" that in 1892, Archbishop Feehan divided the territory of Immaculate Conception parish to form St. Michael Church at 83rd and Brandon Avenue.[22]

On May 8, 1892, Polish families gathered in the new church to celebrate the 101St anniversary of the Polish Constitution. Dziennik Chicagoski (The Polish Daily News) reported that: "The newly built St. Michael Church, located at 83rd St., where the prairies reign, was gaily decorated." On May 15, 1892, the cornerstone of a combination church-school was laid by Rev. Vincent Barzynski, CR, pastor of St. Stanislaus Kostka Church.

On 31 Oct 1897, Rev. Paul Peter Rhode, a diocesan priest, was appointed pastor. Between 1897 and 1907, the parish membership grew from 500 to 1,200 families. In March 1907, Father Rhode announced plans to build a large church and in August, ground was broken at the northeast corner of 83rd and Bond Avenue (now South Shore Drive. While construction was underway, Father Rhode was appointed the first Polish Bishop in the United States. The new church was dedicated on 23 May 1909. [23]

Figure 8
Postcard View of St. Michael's Church, Circa 1910
(Original 1892 church at the right)

By 1910, Immaculate Conception again was faced with overcrowding. As a result, Archbishop Quigley authorized the establishment of St. Mary Magdalene Church at 84th and Marquette Avenue. Rev. E. A. Kowalewski, a former pastor of St. Stanislaus Bishop and Martyr Church in Kankakee, Illinois (now in the Joliet diocese), was appointed to organize the new national parish in June of that year. On 3 Sep 1910, The New World announced that plans had been drawn up for a three story combination church, school, and hall. On 17 Jul 1911, Auxiliary Bishop Paul P. Rhode dedicated St. Mary Magdalene Church, which had been completed on the south-east corner of 84th Street and Saginaw Avenue. A two story brick rectory had been built at 8412 Marquette Avenue. By September of 1913, the parish had grown from 200 to 500 families.

By 1917, St. Mary Magdalene parish numbered 1,050 families with 632 children enrolled in the school under the direction of the Felician Sisters. In 1924, a convent was built at 8425 Saginaw Avenue. and the Sisters' quarters in the school were converted into classrooms. A parish auditorium was dedicated on 10 Nov 1927.

Figure 9
St Mary Magdalene Original Church and School
Circa 1980 [24]

Apparently Father Kowalewski's administration of the parish did not meet with the approval of the Archbishop and he was forced to resign his post. The Chicago Tribune reported:

> Deposed yesterday [Saturday, 3 Jan 1931] by Cardinal Mundelein on account of a quarrel with an assistant, Father Kowalewski was about to hand over the church keys to his designated successor, the venerable Msgr. Anthony Halgas of Calumet City, [actually, Msgr. Halgas was appointed as administrator, a post which he relinquished the following August.] when 1,500 men, women and children of the congregation rose up in riot. . . . Anticipating resistance from the parishioners, some of whom had been standing watch at the parish house since Friday afternoon, Msgr. Halgas arrived to assume his post under an escort of ten policemen. Booing men and hissing women greeted him. The police escort gave way and Msgr. Halgas fled to his car, but not before an angry parishioner had struck him a blow. Moving through a lane, cleared with difficulty by the police, the newly appointed pastor managed to get away to the refuge of a neighboring and more friendly parish, but without the keys, which a small boy snatched from his hands and carried away. The keys had not been recovered early this morning. . . . Msgr. Halgas remain sheltered at the rectory of St. Bratislaus (sic) church, 87th street and Colfax [A]venue. [25]

Although Father Kowalewski protested his removal, George Cardinal Mundelein's decision was upheld in Rome. Father Kowalewski continued to reside in Chicago until his death on Apr. 29, 1941.

In April 1947, Rev. Peter Paul Witmanski, former pastor of Ascension Church in Evanston, IL, was named pastor. Under his leadership, the parish debt was paid off

almost immediately, and plans were drawn up for larger parish facilities to meet the expanding parish population. In April 1952, ground was broken at the southwest corner of 84th and Marquette Avenue. for a new church, the cornerstone of which was laid on Sept. 21, 1952. The new edifice was blessed on 2 May 1954 by Samuel Cardinal Stritch. The parish continues in existence today.

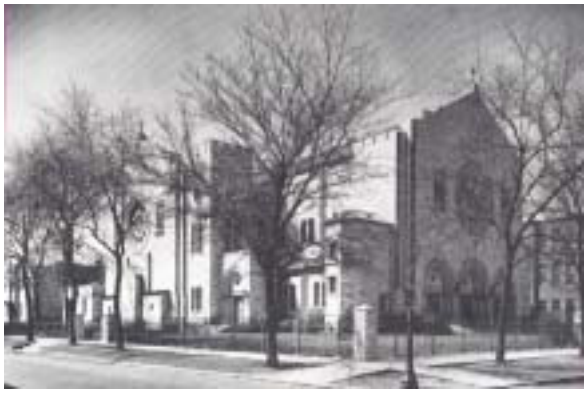


Figure 10
New St. Mary Magdalene Church [26]

The last of the Polish parishes in South Chicago, St. Bronislava, was organized in January 1928, to serve Polish Catholics residing south of 86th Street. The church and a grade school were located at 87th Street and Colfax Avenue.
The parish continues in existence today.

Figure 11
St. Bronislava Church
8716 Colfax Avenue[27]

In addition to the Polish parishes, four other ethnic Catholic parishes were established over time to meet the changing ethnic composition of Catholics in South Chicago. These include Our Lady of Guadalupe (Mexican, established 1924), SS. Peter and Paul (German, established in 1882), St Joseph (Lithuanian, established 1905) and St. John the Baptist (Slovak, established 1909). Our Lady of Guadalupe l continues in existence today. St. Joseph, SS. Peter and Paul, and St. John the Baptist have been closed.

Figure 12
Our Lady of Guadalupe (Current Church)[28]
3200 East 91st Street

Figure 13
Saints Peter and Paul Church
9041 Exchange Avenue.[29]

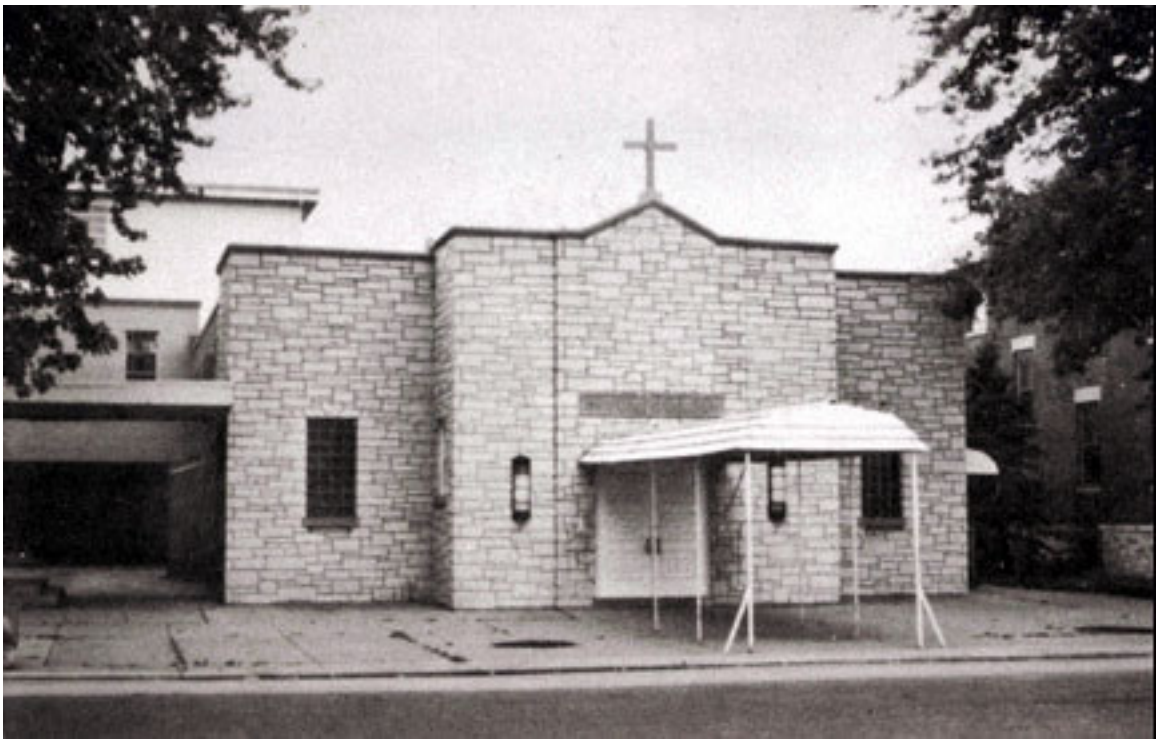


Figure 14
St. Joseph Catholic Church
East 88th Street at 8801 Saginaw Avenue[30]

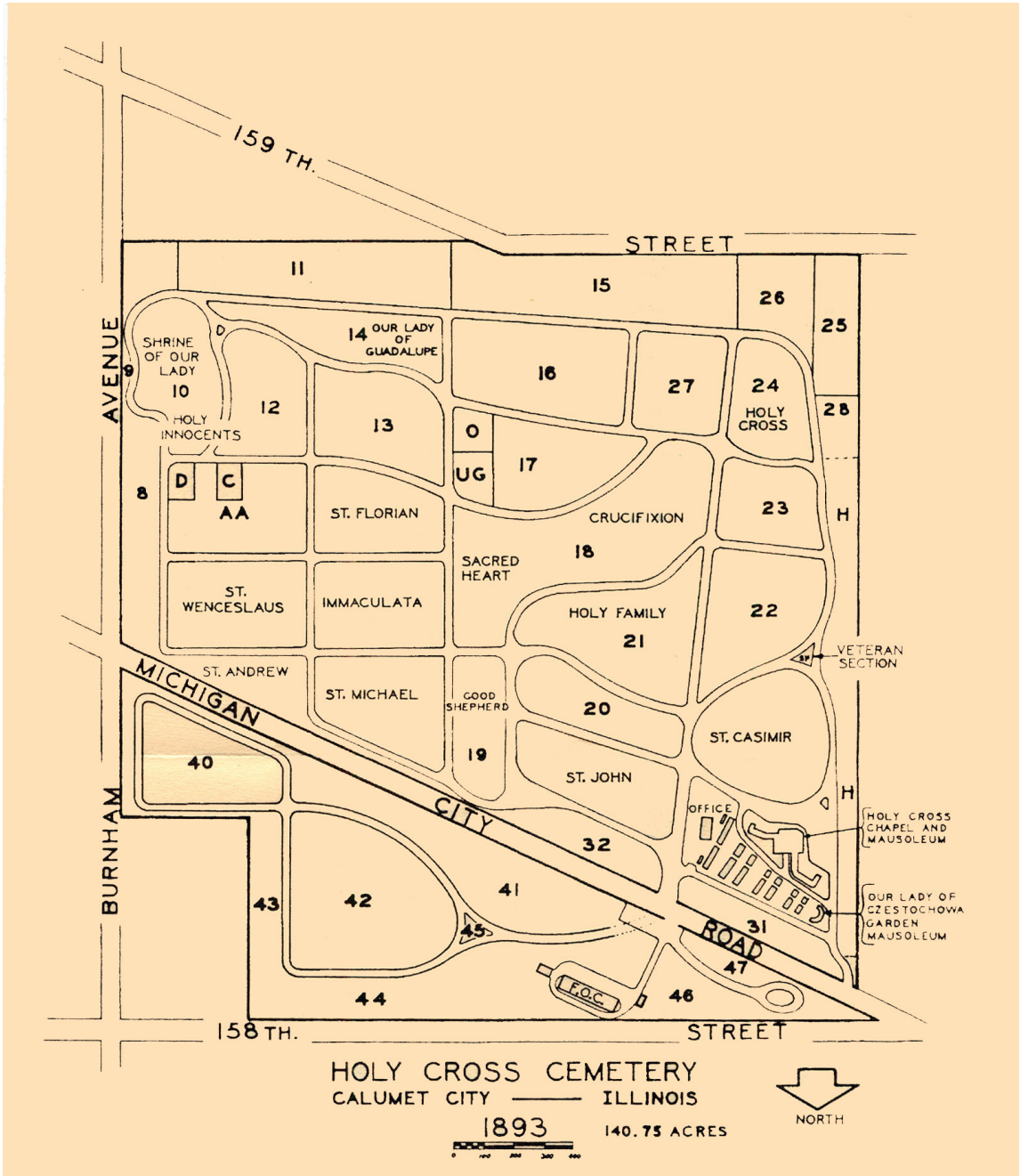
Figure 15
St. John the Baptist Church
9129 Burley Avenue [31]

Section 3, Holy Cross Cemetery

Holy Cross Cemetery, located at 801 Michigan City Road in Calumet City, Illinois, was consecrated in 1893[32]. It was originally established to serve the Polish Roman Catholic communities of southeastern Chicago, such as Hegewisch, South Chicago, Pullman, and West Pullman; those of the southeastern Chicago area such as West Hammond (renamed Calumet City in 1924)[33]and Posen; as well as communities in northwestern Indiana, including Whiting, Hammond, and East Chicago.

Office Building
Holy Cross Cemetery [34]

Most of the people discussed here who lived in the South Chicago neighborhood were buried at Holy Cross Cemetery. Many of them are listed below. Approximate grave locations are shown in the accompanying map of the cemetery.



HOLY CROSS CEMETERY
CALUMET CITY —— ILLINOIS
1893
140.75 ACRES

Some Holy Cross Cemetery Burials					
Ref	Name	Grave	Lot	Block	Section
G6	Anna Mary Gospodarek		318	-	AA
G6	Emily L. Gospodarek		1295	-	St. Florian
G6	Helen F. Gospodarek	1	331	-	21
G6	John E. Gospodarek		1295	-	St. Florian
G6	Jan Gospodarek		852	-	AA
G6	Honorata N. Gospodarek		503	-	St. Casimir
G7	Adam Gospodarek		557	-	St. John
G7	Albert Gospodarek		3	D	St. Wenceslaus
G7	Anastaszya Gospodarek (Anastasia Jamrozy)		557	-	St. John
G8	Mary E. Gospodarek		37	F	St. Wenceslaus
G8	Joseph Gospodarek	8	37	F	St. Wenceslaus
G8	Leon F. Gospodarek		503	-	St. Casimir
G8	Sally Gospodarek		3	D	St. Wenceslaus
J6	Frank Jablonski		N ½ -326	-	St. John
J6	Pearl Jablonski (Pelagia "Pearl" Plucinska)		N ½ -326		St. John
J7	Mary Jamrozy (Mary Bogielczyk)		570	-	St. John
J7	Julian Jamrozy		570	-	St. John
J7	Roman Jamrozy		570	-	St. John
K30	Franciszek Kupski		12	F	St. Andrew
K30	Clifford Cyril Kupski		8	F	St. Wenceslaus
K30	Harry Kupski Sr.		134	B	St. Wenceslaus
K30	Mary Kupski (Maryana Plucinska)	10	12	F	St. Andrew
K33	Anton Kamraczewski	W ½ -1968			
K33	Antoni Kamraczewski		20	A-	St. Wenceslaus
K33	Beatrice Kamraczewski (Balbina Marciniak)	2	1172	-	21
K33	Edward Kamraczewski	1	1172	-	21
K33	Leon Kamraczewski		20	A-	St. Wenceslaus
K33	Jennie Kamraczewski (Joanna Tejkowski)		20	A-	St. Wenceslaus
K33	Irene Kamraczewski	4	16	16	17
K33	Carl Kamraczewski	5	20	A-	St. Wenceslaus
K33	Roman Kamraczewski	6	20	A-	St. Wenceslaus
K33	Vincent (Charles) Kamraczewski	3	16	16	17
P14	Edward Plucinski		12	F	St. Andrew
P15	Martha (Marta) Plucinski		12	F	St. Andrew
P16	Michalina Plucinski (Michalina Ziętek)		12	F	St. Andrew

P17	Walenty Plucinski		12	F	St. Andrew
S14	Stanley Staroch		1676	-	13
S14	Veronica Staroch (Weronika Haraburda)		1676	-	13
T40	Child of Emil & Stella Tejkowski		1489	-	O
T40	Rose Tejkowski (Rozalia Szychowski)		20	A-	St. Wenceslaus
T40	John Tejkowski		2057	-	13
T40	Stella Tejkowski (Stanisława Plucinska}		12	B-	St. Andrew
T40	Emil L. Tejkowski	1	2057A	-	13
	Stella T. Tejkowski	2	2057A	-	13
T40	Leon Tejkowski		2057	-	13
T40	Wincenty Tejkowski		2352	-	H

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