

The Case for the Grinnell Missionary Stamps



February 1918 – George Grinnell, a Los Angeles teacher and stamp collector, is referred to Charles Shattuck as a source for old stamps.

June 1918 – Grinnell acquires 81 early issues of Hawaii from Shattuck.

November 1919 – L.A. dealer Bertram Poole wires John Klemann about a “virgin find” of Hawaiian Missionaries. Klemann goes to L.A.

December 1919 – Klemann buys 43 Grinnell stamps and sells 16 to well-known collector Alfred Caspary for \$75,000.

Caspary compares them with his own Missionaries and says they're forgeries. Klemann takes his stamps back to L.A., where the Secret Service seizes them. Klemann sues George Grinnell.

May/June 1922 – Trial is held. Judge declares Grinnells forgeries produced by the photo-engraving process.

August 1942 – Three Grinnells are examined by Y. Souren at Philatelic Research Laboratories of New York City. He certifies them genuine.

November 1951 – Several Grinnells are submitted to the Royal Philatelic Society (as reported by George Linn in *Linn's Stamp News* 2/25/52). RPSL certifies them forgeries, giving no reason.

December 1952 – George Linn states in print that Grinnells are genuine.

December 1954 – George Linn writes to Klemann that Grinnells are forgeries.

October 1962 – George Linn writes in *Linn's* “...there is as yet no conclusive proof that the stamps are phony.”

July 2001 – Micro Raman Spectroscopic analysis of the Grinnells and the certified Tapling Missionaries is performed by experts at Ingold University College of London courtesy of the British Library. Paper of both contain ultramarine blue particles. Inks found to be chemically very similar and appropriate for the same period.

March 2002 – The bulk of the Grinnell Missionaries held by descendants of Grinnell and Shattuck are submitted to Royal Philatelic Society, London for expertization, along with documentation yielded by 80 years of research.

May 2004 – The RPSL renders its opinion that the Grinnells are forgeries.

July 2005 – Over a year after its opinion, RPSL reveals to owners that non-destructive paper testing had uncovered evidence of wood sulfate in the Grinnells.

October-November 2005 – Debora Mayer of Conservation Studio of Portsmouth, N.H., reports no wood fibers found in her destructive analyses on two Grinnell samples and a piece on which one is affixed.

November 2005 – Walter Rantanen of Integrated Paper Services, Inc., of Appleton, Wisconsin, independently performs destructive analysis on Grinnell sample and fragment of piece to which five Grinnells are affixed. Results confirm earlier study – no wood sulfate fiber in either sample. Stamp paper readily available in the 1850s.

The Drama of the Grinnells Continues...

The saga of the Grinnell Missionary stamps is a long and dramatic one. From the pages of an old prayer book locked away in a battered trunk, to a courtroom filled with witnesses for the prosecution and a judge's verdict of "forgeries," to a high-tech laboratory in the United Kingdom, the Grinnells have journeyed a very long way. And perhaps they had already survived an even longer journey – one which began over 150 years ago in another kingdom – the Kingdom of Hawaii.

When stamp collector George Grinnell was given a few dozen stamps by an old gentleman he had just met, he suspected they were precious early issues of the Hawaiian Islands, but little did he know what lay before him. Accusations of fraud, a lengthy lawsuit, the stain upon his reputation, the rest of his life spent trying to clear his name and prove the authenticity of the stamps which came to be known simply as... the "Grinnells."

In this booklet, you'll be privy to the results of years of research by several people on the Grinnell Missionaries: The Arrigos, descendants of George Grinnell, give an update on their forty-plus years of digging for the truth; Patrick Culhane, great-grandson of Charles Shattuck, from whom George Grinnell obtained the stamps 85 years ago, gives his response to the Royal Philatelic Society opinion on the Grinnells (*Appendix*); Dick Celler, expert plater of early U.S. stamps and objective researcher, shares the results of his five month, in-depth study – which yielded no proof that the stamps were forgeries. And finally, the late Varro Tyler, expert on stamp forgeries and the individuals who create them, in whose opinion the stamps were authentic.

In our first booklet on the Grinnell Hawaiian Missionary stamps, created for the second Maynard Sundman Lecture at the National Postal Museum in 2003, we presented both sides of the story. Now, though we realize no one may ever prove with certainty how those stamps came to rest in the prayer book in Charles Shattuck's home, and that there may always be unanswered questions, we would like to share with stamp collectors the progress which has been made on behalf of the Grinnells. With that in mind, we present The Case for The Grinnells. I hope you enjoy reading about the most intriguing philatelic mystery of all time.



Don Sundman
President, Mystic Stamp Company
May 4th, 2006

The Expertization of the Grinnell Hawaiian Missionary Stamps Progress Report

By Vince and Carol Arrigo

March 20, 2006

Over the past four years, we have been asked about the progress of the Royal Philatelic Society, London, in their expertization of the Grinnell Hawaiian Missionary Stamps, so we have written the following article in response.

Background: On February 28, 2002, the Grinnell Hawaiian Missionary Stamps were taken to the Royal Philatelic Society, London for expertization. This year, February 28 was the fourth anniversary of that event.

On May 12, 2004, the RPSL notified us that they thought the Grinnell Missionary Stamps were forgeries. They enumerated reasons for their conclusions all of which, in our opinion, were hypothetical. In their rough draft summary report there was no proof or documented evidence that the stamps are forgeries. On the positive side, the RPSL did acknowledge that the Grinnell Stamps are indeed the product of typeset printing.

At that time, May 2004, the RPSL also declared that they would publish officially in *The London Philatelist* about how they came to the conclusion that the stamps were forgeries, by the end of that year. Dates for that publication have passed and new dates continue to be rescheduled.

As of the date of this writing, the RPSL has not yet published an official summary of their findings in *The London Philatelist* or any other publication. Could it be that substantial evidence still has not been found to prove that the Grinnell Stamps are forgeries? Or, could it be that documented evidence in favor of authenticity of the stamps is overwhelming?

For example :

- The Grinnell Hawaiian Missionary Stamps are, in fact, the product of typeset printing.
- The ink of the stamps and the postmarks is not aniline and is chemically appropriate for the period of use.
- The paper of the stamps is chemically the same as the paper of the famed Tapling Missionary Stamps in the British Library, and sophisticated research of the paper has proved beyond a doubt that it does not contain wood sulfate, as the RPSL declared it did.

- For years, postmarks on Grinnell stamps were alleged to be forgeries, as they are slightly different typographically than postmarks found on certified stamps. Research has proved that all known typographical postmarking devices used on Missionary Stamps are indeed typographically unique; none are identical, as they were undoubtedly handmade. The Grinnell postmarks are also unique.

- There is documented evidence of correspondence, in Hawaiian archives, between missionary Ursula Emerson in Honolulu and her friend, Hannah Shattuck, in New Hampshire, producing a provenance link for the stamps.

In this progress report regarding the expertization of the Grinnell Hawaiian Missionary Stamps, we wish to emphasize six issues of importance :

1. The Management of a new postal system in Hawaii, 1850-1851.

It is important to note that most of the people in primitive Hawaii in 1851 had no experience with postage stamps and a postal system. Therefore it would not be surprising to learn that postmarks of different types were used in small villages; that some letters received stamps and some did not; that small towns had postmasters who were not paid for their services and that Postmaster Henry Whitney sometimes improvised in managing his postal system, in the absence of policy; that the first issue of postage stamps in Hawaii was printed at the Government Printing Office with some worn type, using unskilled labor, resulting in poor-quality printing with various typographical characteristics. Honolulu was a primitive town in 1851. The printing of the stamps, the release of the first issue, and the establishment of the post office certainly were not accomplished as might have been done in a similar-size town in the United States.

2. Provenance: source of the stamps and postmarks.

The question is often asked: Why were the Grinnell Hawaiian Missionary Stamps and their postmarks found only with the Shattuck family in New England?

To this date, no one can be certain that the Grinnell Missionary Stamps were used only by missionaries John and Ursula Emerson in correspondence from Waialua to New Hampshire. All used stamps among the Grinnells were cut from envelopes or folded letters, leaving no clues about addresses. It is possible, however, that the Grinnells are from a small printing, and it is also possible that Grinnell stamps were used by other correspondents, on Hawaiian mail, but that their letters did not survive. If they did survive, Grinnell stamps could exist today in collections

or archives, without being recognized as Grinnells. Time will tell about these possibilities.

Letters in the archives prove that missionary Ursula Emerson corresponded with Hannah Child Shattuck, and that both women were born and raised in Nelson, New Hampshire, a town of about 700 people, in 1806.

Ursula's family in Nelson, NH, might have saved envelopes and letters from her, giving them to her friend, Hannah Shattuck, who saved them in addition to letters mailed directly to her from Hawaii. Hannah's son, Charles, was the man from whom Grinnell received the stamps in Los Angeles in 1918.

When Charles Shattuck met George Grinnell, he told him that when he was a boy, he and his mother, Hannah, cut stamps from envelopes, discarded the letters, and saved the stamps.

Documented Evidence

Research has revealed that William Emerson, a teenager, lived in Honolulu during the time he attended Punahou School. He also worked for family friend, postmaster and printer Henry Whitney, who paid for part of William's school tuition. William corresponded frequently with his parents, who lived in the village of Waialua, on the north shore of Oahu, about 40 miles away. Many of their letters reside in archives in Honolulu today. Initially, William worked in the post office after school. In October 1850, he became an apprentice printer in Whitney's Government Printing Office. During most of his employment he was not well, suffering from a debilitating disease for which there was, apparently, little if any treatment in Honolulu in the 1850s. In November 1851, just weeks after the Missionaries were printed and released, William returned to his home in Waialua to recuperate from his illness. He stayed there until March 15, 1852, when he returned to Honolulu to sail aboard the whaler, *Arctic*, on March 17, in the hope that cooler weather at sea would give him comfort and improve his health. The illness persisted, however, and William died at sea on April 24, 1852.

Hypotheses, Based on Documented Evidence

When William returned to Waialua, Postmaster Whitney might have given him a supply of stamps of the first issue of Hawaii, along with postmarking devices, so he could attend to the duties of postal clerk in his village. William had experience working in the Honolulu Post Office, making him a good candidate for these duties.

William and his parents most likely used the Missionary Stamps on their correspondence to family and friends, and to Hannah Shattuck in Nelson, New Hampshire, and Pepperell, Massachusetts. William might have applied postmarks to those letters indicating postage was paid in Waialua.

To support the theory that Postmaster Whitney asked William to tend to post office matters in Waialua, sell stamps, postmark stamps and route the mail to Honolulu, we quote from Meyer/Harris, *Hawaii, Its Stamps and Postal History*, page 277.

“Laurence G. Williams of Honolulu who drew his knowledge from records contained in the post office, ledgers and journals, old newspaper files, Thrum’s Annual, etc., wrote: ‘In the early days, any person who could be prevailed upon to do so handled the mail, distributed letters, sold stamps and generally fulfilled the duties of postmaster of small towns and villages. Some of these bore the official designation of Postmaster, while others did not. Only the postmaster of larger towns received any pay and then only a very small sum. Just where the line of demarcation should be drawn between those towns having an official postmaster and those where the individual took it upon himself to perform the duties of postmaster, it is impossible to say. Under these conditions, any small village or locality could cancel letters before handing them over to the overland carrier [to Honolulu], if they so desired.’”

To further support the possibility that William was tending to the mail in Waialua during his stay there from November 1851 to March 15, 1852, we note that all postmarks on Grinnell Stamps are dated January, February, and March (up to March 15). This is a period of time during which William was in Waialua and March 15 was the day he left. All Grinnell stamps with legibly dated postmarks are consistent with these dates.

Postmarking Devices Used in Waialua

In the 1980s, Jim Shaffer’s studies proved that postmarks used on Missionary Stamps are all typographically unique and that none of the postmarking devices are identical. This is why stamps believed to have been used in Waialua were postmarked by devices that differed typographically from similar postmarking devices used in Honolulu. Grinnell postmarks and those found on certified Missionaries have typographical differences, as they were undoubtedly handmade and hand finished.

When residents of Honolulu mailed letters at the post office, most were postmarked on the same day, or on the day before ship’s sailings. Almost all dated Grinnell postmarks, however, do not coincide with ship sailing dates, because letters struck in Waialua had to be taken to Honolulu

with infrequent courier trips on horseback on the overland trail.

3. Type Font Used in Grinnell and Certified Stamps

The type used to print the Grinnell and the certified Missionary Stamps is from the same font. However, they do have some typographical differences. They closely resemble Pica Roman and both type styles are seen in the type founders' catalog, Thorowgood of London. The reasons for the differences in the typeface were revealed in a study done by printing expert Keith Cordrey, in 1983. He wrote: *"The quality of print in the 1850's left much to be desired. Available labor might have been poorly skilled as compositors and pressmen, and sometimes one person served in both capacities. This resulted in lack of uniformity of typeset composition, irregular lockups and the use of damaged and worn type characters. It is important to note that some of the type characters in the Grinnell Stamps are damaged, and almost all are worn."*

"Due to the inaccuracies of hand tooling of the type matrices in the late 18th and early 19th Centuries, there is a variation in size, alignment and typeface character of many letters and numerals. Since the invention of moveable type, duplication of popular typefaces has occurred world wide when hundreds of designs of type were in use, manufactured by type foundries on five continents. Many of these designs were close to being like, but not identical to, the original design. If the new design became a 'best seller' among advertisers, publishers and printers, other type founders would duplicate the design almost immediately, incorporating sufficient [typographical] variations to avoid court penalties for infringement of registered trademark law."

"There were few printers who had not purchased duplication fonts of type when the price was lower than the originally copyrighted type or to replace worn or broken type. If the alignment of the original font and the duplicate fonts were similar, printers placed these two fonts in the same type case. Thus, one saw a mix of typefaces, made by different manufacturers, in poor to average grade printed material."

"It is little wonder, therefore, that there were mixed fonts of type in the type cases of several early Hawaiian print shops. This produced typographical variations in general printed matter of the day and in the Grinnell Hawaiian Missionary Stamps."

Some letter and numeral type impressions seen on the Grinnell Hawaiian Missionary Stamps and on the certified Missionary Stamps do appear to have been made by the same type characters. These impressions are: Letter "C" in the word "Cents"; letter "g" in the word

“Postage”; letter “P” in the word “Postage”; letter “t” in “Postage”; letter “w” in “Hawaiian”; and numerals “1” and “3” in denomination numeral “13”. *The Chronicle*, pages 10 and 11, February 2003

4. The Number of Hawaiian Missionary Stamps Printed – Multiple Printings

It has been stated that there was only one printing of the Hawaiian Missionary Stamps, as there was not a large enough demand for postage stamps in Honolulu in 1851, ‘52 and ‘53.

Our research indicates that this contention is highly unlikely. In December 1852, *The Polynesian* newspaper reported that, “The mail dispatched by the brig, *Zoe*, for San Francisco contained 2,341 letters, some 300 more than were ever dispatched from the post office at Honolulu by one mail. These letters were the concentration of but two weeks since the sailing of the *Whitton*. Further, it is well known that residents of the Hawaiian Islands were not the only correspondents to send mail from Honolulu to the United States and foreign countries. It has been estimated that the crews of the whaling fleet, often anchored in the harbor in large numbers in 1851 and ‘52, sent considerably more mail through the Honolulu Post Office than the missionaries and other residents.

Using information from the book by *Meyer/Harris*, we calculate that approximately 52,000 letters might have been sent from Honolulu in 1852. If only 26% of the letters had stamps on them, as estimated by researchers, for required rates, for multiple rates and for franking, we estimate conservatively that over 13,520 stamps were used for the year 1852. Can there be any doubt that more than one printing was needed to supply that kind of demand? This informal calculation indicates that several small printings were needed, one of which was, undoubtedly, the Grinnells.

To further support the theory of multiple printings, we quote Dr. Munk in *Meyer/Harris*, page 155, concerning the printing of stamps called “Hawaiian Numerals,” in 1859. “The forms of 2 x 5 subjects [Numeral Stamps] were printed five times, side by side, on each sheet of paper, exactly as the early Missionary Stamps were printed from the small form, many times on a sheet.

“These stamps [Numerals] were printed some weeks before the start of their use on August 1, 1859, and distributed to many post offices. Some of the larger offices had only small supplies, 200 to 500 copies of each. This indicated that the service was regarded as experimental and that it was the intent not to over stock.” *Meyer/Harris*, page 161.

Dr. Monk's observations about the printing of the 1859 Numerals indicate that the stamps were printed in multiple printings, producing small numbers of stamps with each printing, because the post office did not want to overstock and have a large supply on hand. When the Missionaries were printed in 1851, Postmaster Whitney might have had the same concerns and printed small quantities of stamps in several printings. Typographical studies confirm that the Grinnell Hawaiian Missionary Stamps were printed in multiple type settings, which also supports the contention that there were multiple printings.

5. Suspicions regarding Brewster Kenyon unfounded

The opponents of the Grinnell Hawaiian Missionary Stamps say that Brewster Kenyon had the knowledge, the skill, and the criminal mind to forge the stamps and postmarks, and produce the Grinnell Hawaiian Missionary Stamps before 1918. Philatelists who specialize in the study of counterfeit stamps, including Varro Tyler, thought Kenyon did not make the Grinnells. Dr. Tyler wrote, "As a specialist in forged stamps, I have long been concerned about the negative judgment rendered against the Grinnell Missionary Stamps of Hawaii as a result of the trial in 1922. Consider the facts. The few known forgeries of these stamps [Missionaries] are extremely crude in comparison. No forger of the pre-1919 period was technically capable of preparing such excellent letterpress copies of the original. Because forgers are in the business to make money, the fact that only of few copies of each of the Grinnell types exist defies all logic. If these were [forgeries], many thousands of copies, not just a few score, would eventually have been placed on the market."

To further support the contention that Kenyon did not forge the stamps, we note that he published *The Postal Issues of Hawaii* in 1895, in which he reported studying the stamps of 1851 and 1852. Kenyon also expressed gratitude to F.W. Ayer for the privilege of copying his matchless specimens of the 1851-52 issues. Copies, whether made by photographic or other reproduction methods, could give Kenyon, if he were so inclined, only the capability of making forgeries in which all stamps were reproduced identically to the originals, as in photography or photoengraving. He could not have used the copies to produce stamps with typographical variations, as in typeset printed stamps, and as seen in the Grinnells.

Consider the following:

- If Brewster Kenyon made the Grinnell Hawaiian Missionary Stamps, he would have to know the chemical compounds of the original

paper, and the ink of the stamps and postmarks, in order to match them; or, he would have to possess the paper, ink and type characters 60 or 70 years after the Missionary stamps were made, an unlikely consideration.

- He would have to know that postmarks used on Missionary stamps are all typographically unique and that none of the postmarking devices are identical, in order to fabricate two more postmarking devices which are also appropriately unique.

- He would have to know which two postmarking devices were unaccounted for. He would have to fabricate these two postmarking devices and then apply them to the stamps with a strike, as forensic experts have stated they were applied, an unlikely possibility.

- Kenyon would have to typeset print the stamps, and he would have to make several settings of the forms to cause typographical variations, as they exist in the Grinnells.

- Brewster Kenyon would have to know that Hannah Shattuck and Ursula Emerson corresponded with each other.

- With this knowledge about provenance, he would have to plant the stamps in the attic of 80-year-old Mr. Shattuck in Los Angeles, or, Mr. Shattuck would have to have been an accomplice, highly unlikely.

- Mr. Shattuck's elderly wife would have to have been an accomplice also, as she testified that she remembered Mr. Grinnell coming to the house on one occasion and also remembered that her husband went to the attic to retrieve some old letters, which she knew existed, and gave them to Grinnell.

- In selling the stamps to John Klemann, in 1920, Brewster Kenyon would have had to recruit George Grinnell and old Mr. and Mrs. Shattuck to take part in a conspiracy to sell the stamps, an unlikely scenario.

- In 1918, in Los Angeles, George Grinnell met Mr. Perkins, from Massachusetts, and in their conversation, Perkins suggested that Grinnell call upon Shattuck, giving Grinnell Shattuck's address. Mr. Perkins later gave Grinnell an affidavit confirming this meeting took place, which we have in our files.

6. The stamps that disappeared – an accounting

Shortly after finding the stamps, George Grinnell sold 43 of them to John Klemann. In 1920, a lawsuit concerning authenticity of the stamps followed and Grinnell lost the case. The judge declared the stamps to be forgeries. Grinnell settled with Klemann and the stamps were returned to

Grinnell. Disappointed by the outcome, Grinnell set out to prove that his stamps were genuine. Progress was slow in those days, as it was difficult to document a provenance, to prove that the stamps were typeset printed and that the paper and ink were made of early 19th Century chemical compounds. In desperation, Grinnell offered to lend some of his stamps to philatelists, hoping to attract interest in his research. Unfortunately, some of the stamps were never returned. Some were said to be lost and others were reported stolen. In 1927, Grinnell sought the assistance of the Shattuck family and asked them to join him in his quest for authentication. In good faith, he gave back 33 of his stamps to the descendants of Charles Shattuck. This was a gift which the Shattuck Family still owns. So many years have passed since Grinnell lent and lost 15 of his stamps, that little is known about where they are today. Perhaps someday the missing stamps will be returned to their rightful owner.

Accounting of the Stamps :

1918, the original find:	81 stamps
Lost or stolen over time:	15 stamps
1927, Grinnell gave back to the Shattuck family:	33 stamps
Balance of stamps in the Grinnell /Arrigo collection:	33 stamps
In 1969, three stamps were found and retrieved by the Arrigo family.	

Summary

1. Research and documented evidence supports the theory that William Emerson played a key role by taking a number of Hawaiian Missionary Stamps and postmarking devices to the village of Waialua, where they were used by his parents on mail sent to Honolulu and then on to two small towns in New England. Postmaster Whitney was a friend of the Emerson family.
2. Studies have shown that the type used for printing the Grinnell Hawaiian Missionary Stamps is the same font used to print the certified Missionary stamps. Some type impressions seen in the Grinnell Hawaiian Missionary stamps, although slightly different than the certified stamps, can be found in the *Thorowgood Catalog of Type Founders, London*. This type was available in 1851.
3. Some philatelists claim that the Missionary Stamps were made with only one printing, as the demand for stamps was not great between 1851 and 1853. We agree that a small percentage of mail sent from Honolulu had stamps on it, but the small percentage, estimated to be 26%, by

researchers, is a large number of stamps; about 13,500 in 1852 alone. The Grinnells are obviously a separate printing, apparently made from one of several “short runs,” as stamps were needed.

4. Brewster Kenyon could not have made the Grinnell Hawaiian Missionary Stamps. Varro Tyler wrote: “No forger of the pre-1919 period was technically capable of preparing such excellent letter press copies of the originals. Further, there is simply too much provenance supporting the Grinnells.” Also, the likelihood that Kenyon could create counterfeit Missionaries with almost identical paper, ink of the stamps and postmarks in a typeset form, with typographical variations, caused by changing the forms to change denominations of the stamps, defies all logic. Dr. Tyler later wrote that there was convincing evidence that the Grinnells are genuine Hawaiian Missionary Stamps.

Additional data concerning Grinnell Hawaiian Missionary Stamp research may be found in *The Sundman Lecture Booklet*, 2003; *The Chronicle*, February 2003; and *The U.S. Specialist*, September 2002.

Carole Arrigo is the granddaughter of George H. Grinnell. She and her husband Vince have been researching the Grinnell Missionaries for over 40 years. They are convinced, on the basis of their research, that the Grinnells are genuine Hawaiian Missionary stamps.

See the following pages for the laboratory report on paper samples taken from a Grinnell Missionary stamp and a piece of envelope to which a Grinnell Missionary had been attached.

The paper samples underwent destructive analysis at Integrated Paper Services, Inc. of Appleton, Wisconsin, to determine the fiber content and whether it was consistent with paper produced in the 1850s.

The results showed that there was no wood fiber in either sample. Neither was inconsistent with paper produced in the 1850s.



November 15, 2005

Vince and Carol Arrigo
181 Condon Lane
Port Ludlow, WA 98365

Identifying a pulp type in a sheet of paper is usually carried out as a destructive test. The fibers need to be separated from the sheet structure before they can be examined microscopically. In wood fiber pulp and other natural fiber pulps, specific chemical stains are used to identify the pulp process, such as a kraft (sulfate), sulfite, or mechanical process.

These procedures are documented in the official methods of the Technical Association of the Pulp and Paper Industry (TAPPI). The specific method used is T401 "Fiber Analysis of paper and paperboard." These procedures are also listed in the ASTM standards, specifically D1030. The international Standards Organization (ISO) describes similar procedures in ISO 9184-1 through 4. Some spot stains can be used to identify a pulp type. However, they are only reliable for a limited number of pulp types.

To identify a fiber species in a sheet structure is extremely difficult and requires very high magnification. Therefore, the fibers are usually separated from the sheet. To identify the type of pulp is not reliable without using chemical staining reagents, which normally involves destructive testing.

It was with this destructive testing procedure that your paper sample was prepared for fiber identification. As previously reported in IPS FI 02129-05, it appeared to be a mix of mostly linen (Flax bast fiber) and some cotton. There is no wood based fiber in the sample. The fiber types are consistent with paper from the 1850s.

A handwritten signature in cursive script that reads "Walter J. Rantanen".

Walter J. Rantanen
Group Leader, Fiber Science
Integrated Paper Services, Inc.

WJR/drw



November 15, 2005
Page 1 of 2
IPS FI 02338-05

Report to: Vince and Carol Arrigo
181 Condon Lane
Port Ludlow, WA 98365

Sample identification: 2 paper slivers

Date received: October 26, 2005

Test requested: Fiber Identification to determine date of manufacture

Purchase Order: None rendered – paid by VISA (Vince Arrigo)

Report of Analyses

Before the samples were broken down, they were checked for fluorescence using ultra violet light. The reaction on both samples was negative. The samples were then prepared on glass slides, stained with Graff "C" Stain, and viewed under the light microscope. The results are as follows:

Brown sliver of paper sampled from an envelope believed to be from the 1850s:

Appears to be a mix of Bast fiber (appears to be Flax) and cotton fibers plus some unidentified, yellow-staining bast fiber. The latter bast appears similar to Jute or an unknown high lignin fiber. A yellow-staining amorphous material is also present. No wood fiber was detected in this sample. The fiber types are consistent with paper from the 1850s.

Ivory colored sliver of paper sampled from a postage stamp believed to be from the 1850s:

Appears to be a mix of mostly highly refined Bast fiber and some cotton fibers. The bast is similar to Flax. No wood fiber is present in this sample. The fiber types are consistent with paper from the 1850s.

Signed

A handwritten signature in dark ink, reading "Walter J. Rantanen". The signature is written in a cursive style with a prominent initial "W".

Walter J. Rantanen
Group Leader, Fiber Science
(920) 749-3040 Ext. 127

WJR/drw

Analyzed by WJR

Date(s) of testing November 7 - 14, 2005

Notes: These results relate only to the item(s) tested. This test report shall not be reproduced, except in full, without written consent of IPS.

If you have any questions concerning this work, please do not hesitate to contact us.

Signed Walter J. Rantanen
Walter J. Rantanen
Group Leader, Fiber Science
(920) 749-3040 Ext. 127

WJR/drw

Analyzed by WJR
Date(s) of testing November 7 - 14, 2005

Notes: These results relate only to the item(s) tested. This test report shall not be reproduced, except in full, without written consent of IPS.



“I’m Just Curious Whether the Grinnells are Real or Not...”

by Richard C. Celler

Dick Celler is an expert plater of 1851-57 U.S. stamps. He has been plating stamps for 40 years and is a lifelong stamp collector. He expertizes stamps for the American Philatelic Society, the Philatelic Foundation and PSE. Dick has written three articles for The 1851 Issue: A Sesquicentennial Retrospective, a 2006 publication of the U.S. Philatelic Classics Society. He lives in Morristown, N.J.

One day in September of 2003, I received a phone call from Wilson Hulme, philatelic curator at the Smithsonian National Postal Museum. He was involved with arranging the Maynard Sundman lecture, where David Beech would talk about “The Grinnell Missionaries” currently being expertized by the RPSL in London.

There was a lot of conflicting information written about the Grinnells and the Hawaii Missionary stamps. Would I be willing to make an independent critical examination of high-quality illustrations of the Grinnell stamps from the standpoint of someone experienced in plating stamps? Might I see something that would demonstrate which of the various conflicting claims actually stood up to scrutiny? The owners of the Grinnells would give me access to all their information, and Wilson would get me scans of the ten Missionaries in the NPM collection. It was understood that should I discover something about the Grinnells which proved they had to be forgeries, I would make this information known to one and all.

I agreed. The Grinnells are one of philately’s legendary stories, and having the opportunity to study them was not something I wanted to pass up. Little did I realize that hundreds of hours of my time during the next six months would be spent studying not only Grinnells, but many aspects of the Missionaries and early Hawaiian postal history.

I don’t collect Hawaii or Missionary stamps, and knew little about them. I more or less had to learn about the subject from scratch. This turned out to be beneficial, because as I progressed, a number of long-accepted “facts” about both the Missionaries and the Grinnells turned out to be wrong. It became clear that it was essential, as far as possible, to go back to original documents and the stamps themselves, and not just rely on conclusions handed down as truths over the decades.

My primary philatelic pursuit is plating early United States stamps,

Example of the two “Types” found – Missionaries and Grinnells (2-cent value shown for illustration).



2¢ Missionary (Census 1-I-CAN-4)



2¢ Grinnell (G73)

Type I: “P” of “Postage” indented



2¢ Missionary (Census 1-II-CAN-12)



2¢ Grinnell (G72)

Type II: “P” of “Postage” directly beneath “H”

Missionaries will be identified using the census numbers published by Scott R. Trepel in Appendix I of Part 1 of the Honolulu Advertiser auction catalog, Robert A. Siegel Sale 769 (November 7, 1995).

Grinnells will be identified using George W. Linn's "Complete List of the Seventy-One Hawaiian Missionary Stamps". I have arbitrarily assigned the numbers G72 through G81 to the ten additional Grinnells recently reported in the Linn's Stamp News issues of April 10, 2006 and April 24, 2006.

particularly the 1851-57 issue. This requires very careful attention to minute differences in the stamp design, which allows us to determine which position on the plate a particular stamp was printed from. I've been doing this for over 40 years.

I have no financial stake in this. I don't own any Missionaries or Grinnells. I don't make anything buying or selling them. I am not being paid by anyone to do research on the Grinnells or to write this account. I'm just curious whether the Grinnells are real or not.

After about five months of concentrating on this study, additional data was becoming harder to find, and I needed to get back to my normal life and the stamps I really collect. The owners of the Grinnells asked me to put together a "work in progress" summary of what I had learned, what I thought needed further research, and the points where I disagreed with what the owners had written. I cautioned them that my opinions were based on what I had learned to date, and were subject to change as more information became available. I wrote the summary at the end of January, 2004. The points discussed below are drawn from that status report. It is not intended to be a detailed final analysis.

Genuine or Forgeries?

From the evidence I have seen, I believe the Grinnells are very likely to be genuine, and not counterfeits or forgeries. The details of how they were issued is unclear at this point, but the circumstantial evidence tracing them back to Hawaii in the 1851-52 time period is overwhelming. I did not find the "smoking gun" that would prove beyond doubt they are forgeries.

Information and Data

I was provided with scans and pictures of the Grinnells (high quality in most cases), but I did not have actual Grinnell stamps to examine (most of them were in London). I have since seen several Grinnells, but only briefly. I also gathered as many scans and illustrations of Missionaries as I could find (of varying quality), and I did examine the NPM holding of Missionaries on two occasions. The major focus of my study has been on the design characteristics of the Grinnells vs. the Missionaries, and thus I cannot comment personally on the physical characteristics like paper and ink.

I was given copies of both the Arrigos' support documentation and Patrick Culhane's support documentation which was sent to the expert committee in London when the stamps were submitted for an opinion. The copies I worked from had been donated to the National Postal Museum library, and they are available there to anyone who wants to go and see them. A copy of Patrick Culhane's documentation was also donated to the APRL.

Findings:

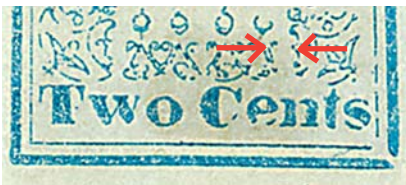
The Grinnells were printed from different but similar style type pieces than the Missionaries. Were any identical pieces of printer's type used both on the Missionaries and the Grinnells? So far I have not found any. I think the Grinnells were a separate printing from completely different pieces of type. Obviously, this difference in design is the essential reason the stamps were originally declared counterfeit in the 1922 trial.

The long-held belief that the Grinnell's paper, ink, and postmarks are of "modern" manufacture appears to have been refuted by the recent scientific testing of both Grinnells and a sampling of Missionaries.

The argument that the Grinnells were not printed by typography, but rather were forged by an electrotype or stereotype process, does not stand up to scrutiny. The same characteristics of a typographic printing from a 2-stamp cliché or chase (reassembled to change denominations) that are found on the Missionaries are also found on the Grinnells. The claimed uniformity of Grinnell designs over the three denominations attributed to this forgery process simply does not exist.

One obvious example of Grinnells showing movement of ornament pieces between the different denominations is shown below. There is a wide space between the lower-right ornament and the ornament to its left on the 2¢ and 5¢, but a narrow space on the 13¢ (both Type I and Type II).

2-Cent Grinnell Types I and II – Wide Ornament Spacing



2¢ Grinnell Type I (G73)



2¢ Grinnell Type II (G74)

5-Cent Grinnell Types I and II – Wide Ornament Spacing



5¢ Grinnell Type I (G76)



5¢ Grinnell Type II (G75)

13-Cent Grinnell Types I and II – Narrow Ornament Spacing



13¢ Grinnell Type I (G81)



13¢ Grinnell Type II (G79)

The argument of “significant movement of type pieces” on the Missionaries but not on the Grinnells (thus proving the Grinnells were not printed by typography) does not stand up to scrutiny either. The sole instance of this “movement” that a leading proponent of this theory could show me (and that I could find) is the Scott #3, Type II, where the “1” in the “13” in the lower label is significantly lower on some examples than normal. [See illustrations on page 22.] The ones I could identify are Siegel Census numbers 90 (Advertiser sale lot 23), 93, 111, 122(?), 130, and 144. There are additional differences between these and the normal version, the most obvious being that the head of the lowest “bud” from the right-hand side ornaments is solid on the normal “13” stamp, but open (the usual situation) on the “dropped 1” variety. To put this in perspective, there are more than two dozen Scott #3 Type II Missionaries in the Siegel census. Owing to poor illustrations of a number of them, it is impossible to determine which category some fit in. It appears perhaps as many as one-third are the “dropped 1” variety. I believe these differences, including at least one piece of substituted type, suggest either a separate printing, or that the form came apart during the print run and had to be reassembled. Curiously, a similar “dropped 1” is found on all copies of the Grinnell 13-cent type II stamps.



13¢ Missionary Type II
(Census 3-II-UNC-81)



13¢ Missionary Type II
(Census 3-II-CAN-90)

Example of “dropped 1” in “13” found on some copies of Scott #3 Type II Missionaries, compared with normal. Left stamp shows normal “13” and solid ornament bud head, right stamp with “dropped 1” and open bud head. Left arrow on each stamp points to difference in amount of space between top of “1” and ornament above.



13¢ Grinnell Type II (G79)

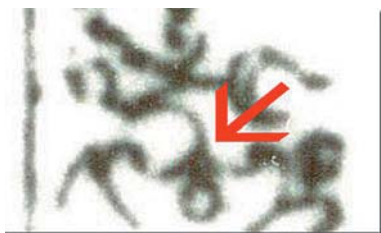
All copies of 13¢ denomination Type II Grinnells have “dropped 1” in “13”. An example is shown at left.

One of the earliest arguments against the Grinnells was that on Grinnells, there is “overlap” and touching of type pieces which supposedly is not possible with typographed stamps, and that this does not occur on genuine Missionaries. This does not stand up to close examination. The place where the overlap is claimed to be is the meeting of the upper edge of the lower corner ornaments with the bottom of the side ornament piece just above them. The assumption is made that these are square pieces of type. However, it is important to recognize that the lowest side ornaments WERE SHORTENED at the bottom so they would fit, and thus the bottom edge is not necessarily straight. The Post Office in Paradise web site and the Klemann AP article illustrate this “overlap” and touching of the two ornament pieces which they contend condemns the Grinnells. However, when I examined the Missionaries in the NPM collection, I found exactly the same apparent overlap/touching on one of them, Census 143 (Scott #3). Does this make the NPM stamp a forgery? I don’t think so. [See illustrations on pages 23 and 24.]

Much is made that the color of the stamp ink and postmarks on the Grinnells is “wrong.” From seeing the NPM missionaries, one thing which really stood out was how one stamp, Scott #4, Type I, Census 153, was a dark blue, where all the other nine missionaries (including another

The Post Office in Paradise Web Site states:

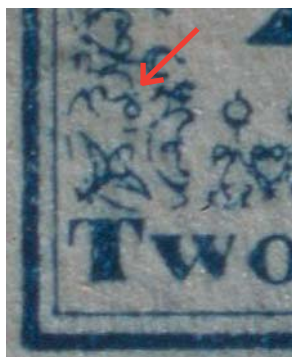
“In the bottom of the left panel, a stray line connects the bottom Grinnell panel ornament to the corner ornament. If moveable type were used on the Grinnells, a lead rule would have separated the two ornaments making a connection of this type impossible. This connecting line in all Type I Grinnells is further proof the Grinnells were not printed from moveable type. All the ornaments in the genuine stamps are clear of each other.”



Post Office in Paradise Web Site Grinnell



13¢ Missionary Type I Corner
(Census 3-I-COV-143)

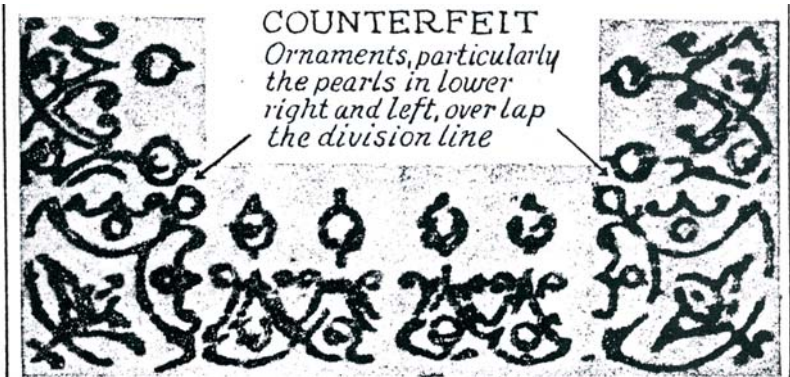


2¢ Grinnell Type I Corner
(G51)

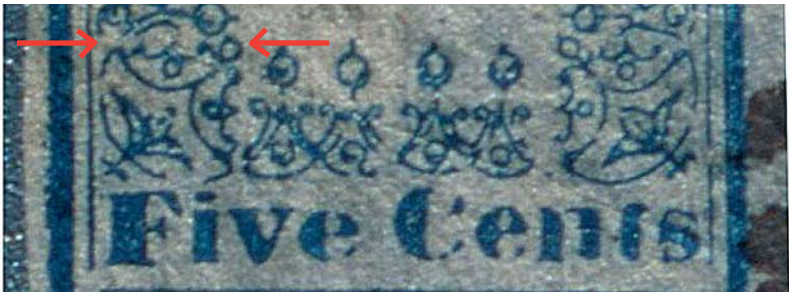
Both the Grinnell and the 13¢ Missionary illustrated above have an arrow pointing to the same “stray line” connecting ornaments. “All the ornaments in the genuine stamps are clear of each other.” What about this one? Why does this feature make the Grinnell a forgery but not the Missionary?

“This connecting line in all Type I Grinnells...” is another example of a blanket statement used to condemn Grinnells which is not true. The 2¢ Grinnell Type I has a small gap where indicated – this line is not connected.

Ornament Overlap: Shown below are a portion of the illustration (used as evidence in the 1922 trial) from the 1924 Klemann AP article, the Grinnell it is based on, and a genuine missionary.



1922 Trial Evidence of Overlap



Detail of 5¢ Type II Grinnell Used in Trial as Evidence (G19)



Apparent Ornament Overlap on 13¢ Type I Missionary (Census 3-I-COV-143)

The “join” of the two ornament pieces is indicated by the red arrows. The right-hand arrows indicates where the corner ornament “pearl” seems to show on a genuine Missionary a similar overlap like the Trial Evidence illustration of a Grinnell.

Scott #4) were a light blue. I know the rebuttal may be “the color changed over time,” but that didn’t appear likely to me. One other observation was that the overall appearance of this stamp made it look to me like a different printing than the NPM’s other Scott #4, a Type II, Census 193. With only one copy of each type to examine, there was no way to look for and possibly confirm design differences which might indicate a second printing of Scott #4.

I made an attempt to determine the printing sequence for the Missionaries Scott #1-2-3 (as well as the Grinnells). That is, can we tell which denomination was printed first, second, and last by alterations in the cliché caused when changing the denominations? It appeared the 5-cent stamps were printed first in both cases, but I lacked enough examples to come to a conclusion whether the 13-cent or 2-cent might have been next. It may be possible to reach a conclusion, but I did not have enough data. I believe Scott #4, which is thought to have been issued in April, 1852, was printed from an entirely different cliché than Scott #1-2-3, but it would be useful to have more examples of Scott #4 to examine in order to clarify this point.

I looked at the Grinnells which have the red postmarks. All the 13-cent stamps, plus the piece with five stamps adding up to 13 cents, have the Meyer/Harris 236.05 postmark, “US Postage Paid”; all the other 2-cent and 5-cent stamps have the Meyer/Harris 236.11 postmark, “Hawaiian Islands.” This is exactly what they should be, the former for fully prepaid mail, and the latter for only the Hawaiian postage paid and US postage due. It is my understanding it was the choice of postmark, not by any stamps, by which the San Francisco postmaster rated the incoming letters from Hawaii as US postage either paid or unpaid. And I believe most of this mail from Hawaii during this time period did not have stamps.

I have not studied the postmarks, and don’t know how reliable the postmark information on the Post Office in Paradise web site is. Presuming the Grinnell postmarks are indeed different in composition than the postmarks found on the Missionaries, the proposal that the fourth set of canceling devices was used in Waialua for a few months, likely by William Emerson, would fit with what we know. The range of dates on the Grinnells, all January, February, or March, fits remarkably well with the time William was recuperating in Waialua in late 1851 and early 1852. Would William know which postmark (paid or unpaid) to apply? Surely this is not rocket science for a bright teenager to figure out. The fact that there are no “HI & US Postage” (Scott #4) stamps among the Grinnells is a strong indicator for 1852, before Scott #4 was issued to replace Scott #3.

I think the Grinnells are a separate printing from a different cliché. I think the logical time for them to have been printed would be around November, 1851, about the time William returned to Waialua. I believe the gaps in the left frame line by the “P” of “Postage” on Type II Grinnells are similar BUT NOT IDENTICAL to the gaps found on Type II Missionaries. Why wouldn’t postmaster Whitney just give William some stamps from his existing supply for this purpose? Perhaps most of the stamps had already been distributed to the Lahaina and other post offices for use by the missionaries and others not living in Honolulu? After all, the October 4, 1851, notice (Meyer/Harris page 20) states “Stamps ... will be found convenient to persons residing on the other islands ...”. I don’t see why postmaster Whitney needed or used stamps when people brought letters to his office – the red handstamp (“US Postage Paid” or “Hawaiian Islands”) is what determined whether a letter had the US postage paid or not, and a Hawaiian stamp was superfluous. The stamps were primarily a convenient way to pay postage on overseas letters for those unable to bring their letters to the post office (local mail in Hawaii was free during this time).

I think that the Arrigos’ suggestion that the Grinnells were printed first, prior to the Missionaries, and that there were three to five printings of them is wrong. This claim is based on the Cordrey report, but while I have no quarrel with Cordrey’s conclusion the Grinnells are typographed, I believe he was wrong about separate printings. In my interpretation of his report, he says the “three to five printings” is based on his study of FIVE 2-cent Grinnells (Cordrey died before he could study and prepare a report on the 5-cent and 13-cent Grinnells). The Arrigos have claimed that the “three to five printings” was based on his examination of all 24 Grinnells he had for a year to study, but Cordrey was certainly most careful about details, and I don’t think it is reasonable he would be so careless in his report on just this one key point. I don’t believe Cordrey had much – if any – experience with stamps, and probably not a whole lot with 1850’s presses in primitive Honolulu. I believe he’s reading a whole lot more into slight printing differences than is warranted. And it isn’t precisely clear exactly what he means when he says “printings.”

The 1852 broadside Patrick Culhane found in Honolulu (which has several styles of the same sort of type as that used to print the Missionaries) is an answer to the argument that the type used on the Grinnells did not exist in Honolulu at that time. While the broadside is a larger-sized type, there are both “distinct” and “worn” pieces of type side by side, demonstrating that the box of type pieces had intermixed versions of type. Have those who say one needs to find the exact same type in publications

from *The Polynesian* or Reverend Damon's print shop really found matches to the Missionaries but not the Grinnells? If so, they need to show us exactly where those matches are to be found, and illustrate them, before this anecdotal claim can be relied on. And there has to be an exact match, close doesn't count. Will matches for the Grinnell type pieces be found? Someone would need to spend a lot of time looking, but you never know.

When William Emerson was writing to his mother in September, 1851, and he mentioned "motto wafers," he was not referring to Missionary stamps as has been suggested by the Arrigos. Motto wafers are little gummed pieces of paper commonly used in those days to help seal envelopes.

The owners of the Grinnells have suggested the unused Grinnells may have been sent to New England to be used on letters TO Hawaii. The justification that this was done in other instances is the Pogue correspondence to Maria Pogue, two covers and one large fragment of a cover sent from the US (Census 65, 67, 75). These are incoming letters with a 5-cent Missionary on them in addition to US stamps. A key point which isn't brought out (see Meyer/Harris pages 56-58) is that Mrs. Pogue is the SISTER of Henry Whitney, the Honolulu postmaster (see Advertiser Sale lot 7). This opens other interpretations of what the situation really was in the Pogue case (I don't have an answer). It may have been some special accommodation Whitney made for his sister, and we don't know whether the Missionary stamps were put on the letters prior to mailing in the US, or after they arrived at the Honolulu post office. It may be significant that these Pogue letters are the only examples of inbound usages with Missionary stamps.

Patrick Culhane has suggested that perhaps William Emerson took the unused Grinnells with him in his Book of Sermons on his final voyage on the whaling ship, so he could stamp his letters. There are two places in the book where "stain" images of stamps can be seen, one opposite a sermon headed "Discourses upon the Recovery from Illness." While it is possible he had the book containing the unused stamps with him on the voyage, I feel it would be more likely that in his hasty departure from Waialua to catch the ship, he took the book without realizing the stamps were there. The suggestion William took the stamps on the whaling ship planning to use them on the letters he wrote while at sea seems to me far-fetched at best.

On the subject of postmarks having to match known sailing dates, I make two comments. The first is, that if the postmarking devices were in Waialua, and applied then and there, we would not expect the dates to

match up with Honolulu sailings. There was travel time from Waialua to Honolulu, perhaps days, and those in Waialua probably did not have any way to know what the sailing dates would be. The second is that the workings of the Honolulu Post Office “Foreign Mails Division” did not resemble that of London or New York in any way. People who know postal history tell me that in New York, for instance, the mail for a ship was held and wasn’t postmarked until shortly before the ship’s departure, thus all mail carried on the ship has the same New York foreign mail date. I don’t know whether this is true or not, but it is held against the Grinnells. I have looked at the Missionary covers checking the sailing date matches, and find postmarks ranging from the exact day of the (presumed) ship sailing, to 4 days earlier (Lot 1 in the Advertiser sale). How many days prior to the sailing date still qualifies as a “match?” Which ship carried which letter (many lacking a year-date) is often deduced as “best fit” from known sailing records, hardly a guarantee. What with people tending to write at the last moment knowing when a ship was about to sail, this whole business seems very suspect. More study of this subject could be done, but I just don’t have the time or resources.

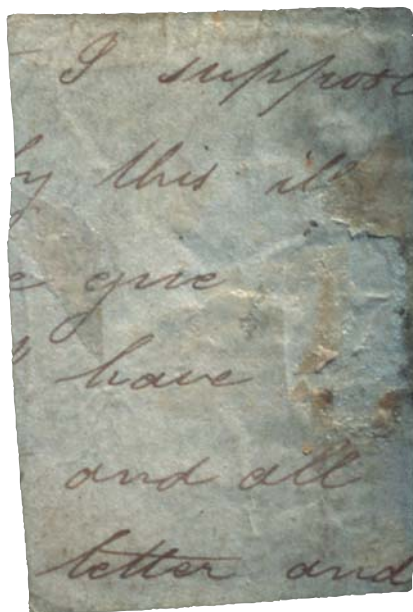
I’ve seen that on a significant percentage of Missionary covers, the Missionary stamp is not canceled. Could it be that many or most of the existing unused Missionaries were uncanceled stamps that long ago were soaked off covers? This situation would suggest to me that Henry Whitney did not see a need to cancel the stamp, because the chance of the reuse of a stamp removed from a letter after it had been sent overseas would be very low. I suggest that the stamps canceled with black grids and other obliterators were canceled outside of Honolulu, at the place of mailing, so no one locally would be tempted to steal the unused stamp off the cover during its trip to Honolulu. The red Honolulu postmark occurring on a stamp appears random, and not a deliberate attempt to “cancel” stamps.

I took a look at the three handwriting samples certified by two handwriting experts as having “probably” been written by John Emerson and Ursula Emerson. Two samples are on the back of Grinnell stamps (G1/G2 and G65) [See page 29], and the third is in the Book of Sermons. [See page 30.] The G1/G2 handwriting was identified as Ursula’s, and the other two as John’s. These are very small samples, about a dozen words each on the backs of the stamps, and three words in the Book of Sermons. I compared these with photocopies of several original letters written by John and Ursula (originals in Honolulu museum archives), and was surprised that there were obvious differences between the handwriting in the letters and the three samples. Ursula’s was very similar, but John’s was not. It seemed to me you shouldn’t have any



Used pair of 2¢ Grinnells on piece
(G1-G2)

Handwriting much like that of Ursula Emerson, but there are a few dissimilarities. It has been certified as having been written by her. One obvious problem is that the word “and” occurs twice here in about 10 words, but in reviewing the several letters available for comparison, she always used a “+” for the word “and” (dozens of times). It is true in a couple of more formal letters that were examined later she spelled the word out, but there are still other troubling dissimilarities which need explanation.

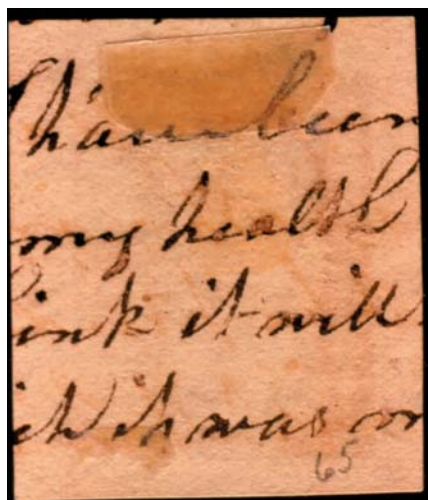


Handwriting on back of G1-G2

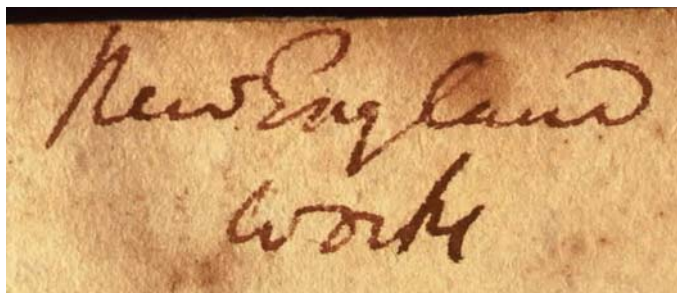


Used 5¢ Type II Grinnell on piece
(G65)

This handwriting has been certified as having been written by John Emerson. There is little similarity between this and the three words in the Book of Sermons. [See next page.]



Handwriting on back of G65



Three words in the Book of Sermons: “New England Works”. Courtesy Patrick Culhane.



Five examples of capital letter “N” taken from contemporary correspondence written by John Emerson. Courtesy Patrick Culhane.

The three words written in the Book of Sermons have been certified by handwriting experts as probably having been written by John Emerson. The five samples above illustrate how John Emerson normally made a capital “N”. When compared with the “N” of “New”, it is apparent this is a very different style, and in the letters I examined, John Emerson always made a capital “N” like these five samples. The handwriting expert dismisses this is an “accidental characteristic” not usually used by the writer. Is it credible that a professional handwriting expert can certify with any assurance, based solely on these three words, that John Emerson wrote them?

anomalies present in order for a handwriting expert to be confident from such a tiny sample who wrote it. I think the three samples look like they were written by three different people. The two supposedly written by John are quite dissimilar, and the three words in the Book of Sermons really don’t bear much resemblance at all to the handwriting in John’s letters. For us to take the handwriting expert’s opinions seriously, they need to address in their report precisely why these apparent differences can exist and yet still be sure the same person wrote both samples. This needs to be done with side-by-side illustrations that any interested party will understand. A two-sentence report summary that “I’ve examined the samples and they were probably written by the same person” is hardly adequate in this case. Actually, in my opinion, the only similarities between the three words in the Book of Sermons and the handwriting in John Emerson’s letters is (1) both are handwritten, and (2) both are in English. I don’t think any of the handwriting is forged, just it was written

by someone other than the Emersons. I suggest comparing it to handwriting in letters from other missionaries (such as the Gulicks who also lived in Waialua at that time).

Forgeries:

The historical documents relating to the Grinnell trial, subsequent affidavits, Grinnell's account, and the relationships discovered between the Emersons, Henry Whitney, and the Shattucks are all very convincing. While we may not know exactly what happened in Hawaii in 1851-52, the idea that this is all part of a master forger's grand conspiracy in the early 1900's to pass off forged stamps appears far-fetched at best. No one seems to think George Grinnell forged them. It's absurd to think Charles Shattuck did. Did a forger "plant" them with Charles Shattuck (knowing of his mother's correspondence with Ursula Emerson) only to have Shattuck give the stamps away?

If the Grinnells were forged, who would have been the forger – this mastermind who colluded with Charles Shattuck to fool George Grinnell? Some suggest Brewster Kenyon. The forger would have been so smart in some respects, finding a person with connections to Hawaii in the 1850's, getting the paper and ink from the right time period, but when it came time to show this provenance reaching back to the Emersons and their son who worked with the postmaster – which would have been the strongest selling point the stamps were real – he would have remained silent.

Why would the supposed forger have created unused pairs of stamps? There are none among the known Missionaries – surely this would raise a red flag to potential buyers? Why would he make Scott #1, #2, and #3 forgeries but not Scott #4, which is at least as valuable as #3? Why wouldn't the forger copy the too-small "n" in "Cents" found in Scott #3, Type II? He obviously would have needed access to real Missionaries to make such clever fakes. Why would the forger create only January, February, and March postmarks? Wouldn't this be suspicious? If he had been smart enough to use the correct paid or unpaid version of the cancel on the stamps. It has been suggested that the forgeries would have to have been made prior to 1905 when the Dawson cover with the strip of three was discovered, because the Type I/Type II cliché arrangement had been unknown (and was thought by some to be the reverse). The Grinnell pairs are "backwards," Type II/Type I. If one accepts the pre-1905 theory, then one would have to believe that the forger then kept the Grinnells in his drawer for more than 10 years before attempting to peddle them. None of this sounds very likely.

The fact that all the Grinnells come from this one "find" (and

nowhere else) is a situation that in philately virtually always indicates forgery. The idea of a separate printing with separate cancels all being used in a particular correspondence and nowhere else is damning. This is one reason that nearly everyone concludes they have to be forgeries. Yes, this is a truly unusual situation, but does it have to be impossible?

Could the Grinnells really be a separate printing? The pieces of type are different. The paper is said to be slightly different. The color of the stamps is slightly different. Isn't this situation analogous to the Scott #4 (which replaced Scott #3), where the pieces of type are different, the paper is said to be slightly different, the color on one I saw certainly was different? Why not?

Where Do We Go From Here?

If the Grinnells have any chance to be accepted as genuine, I suggest making all the Grinnell evidence available, perhaps on a web site – scans of stamps, letters, documents, reports, everything. That would give anyone wanting to make their own assessment the opportunity to see source evidence, which up until now, has been closely held by the owners. Virtually everyone has had to rely on published second- and third-hand articles and accounts and conclusions which I have found to be littered with inaccuracies passed down over time as gospel.

The RPSL expert committee has decided the Grinnells are forgeries. We anxiously await the analytical report they have promised, and hope it will have ironclad evidence to settle the issue once and for all (such as “the paper wasn't invented until 1880”). If not, the study of the Grinnells will surely go on.

Acknowledgements:

I would like to thank Pat Culhane and Vince & Carol Arrigo for making all their information available for study; Wilson Hulme and the NPM for numerous scans; the Philatelic Foundation in New York and their staff for access to the Foundation records; and Scott Trepel for a copy of the Advertiser sale catalog, and taking the time to meet with me.

April 14, 2006

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10 Additional stamps from the original find –
revealed in April 2006



2¢ Grinnell, Type I



The British Library, Philatelic Collections, The Tapling Collection

2¢ Tapling, Type I



2¢ Grinnell, Type II



The British Library, Philatelic Collections, The Tapling Collection

2¢ Tapling, Type II



5¢ Grinnell, Type I

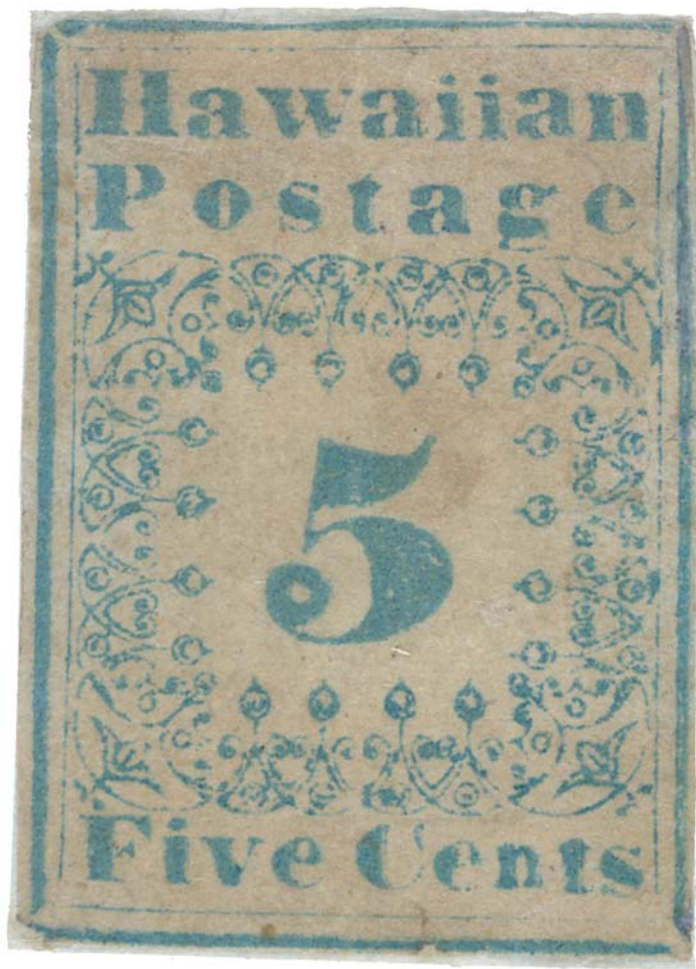


The British Library, Philatelic Collections, The Tapling Collection

5¢ Tapling, Type I



5¢ Grinnell, Type II



The British Library, Philatelic Collections, The Tapling Collection

5¢ Tapling, Type II



13¢ Grinnell, Type I

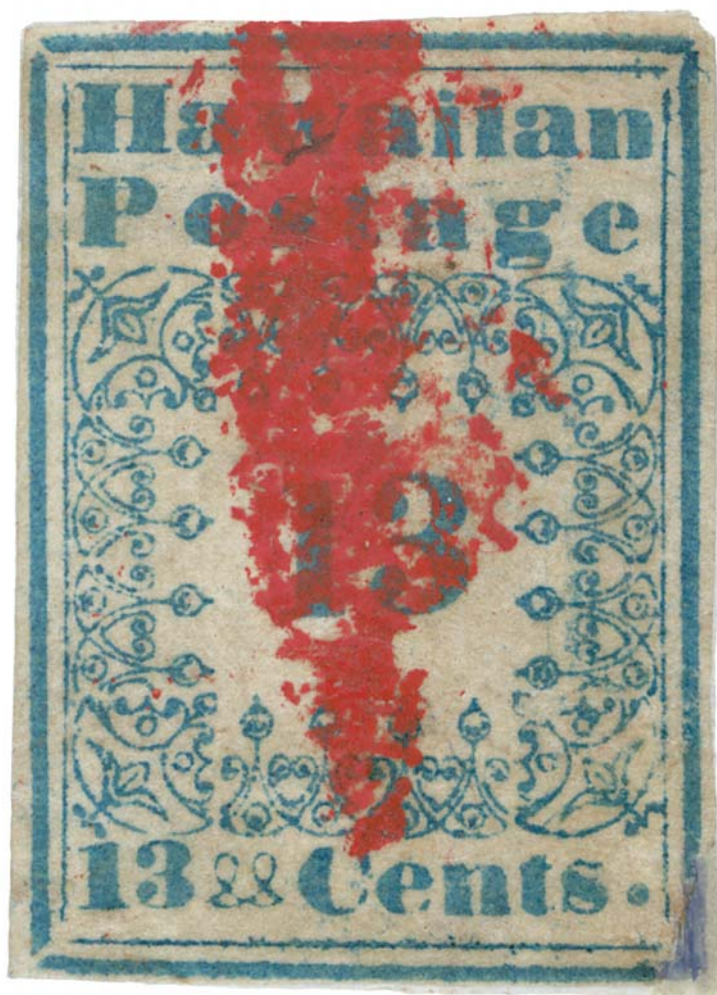


The British Library, Philatelic Collections, The Tapling Collection

13¢ Tapling, Type I



13¢ Grinnell, Type II



The British Library, Philatelic Collections, The Tapling Collection

13¢ Tapling, Type II



2¢ Grinnell Pair



5¢ Grinnell Pair



13¢ Grinnell Pair



Logic Suggests One Conclusion: Grinnell Missionaries Genuine

By Varro E. Tyler

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Varro Tyler, who died August 22, 2001, was the world's preeminent expert on forged postage stamps and the men who made them.

Among his many published works on this subject are "Philatelic Forgers, Their Lives and Works," and "Focus on Forgeries," both published by Linn's and still available.

In the last year of his life, after decades of searching, Tyler finally secured a Grinnell Missionary stamp. He wrote this essay just a few weeks before his death.

As a specialist in forged postage stamps, I have long been concerned about the negative judgment rendered against the Grinnell Missionary stamps of Hawaii as a result of the trial in 1922.

From the standpoint of logic, it is almost impossible to believe that the Grinnell Hawaiian Missionary stamps are forgeries. Consider the following facts.

No deceptive forgeries of the 1851-52 issue of Hawaii existed prior to 1921 or, for that matter, have been made since.

Hugo Griebert described and illustrated all the Missionary forgeries known to him in the May 1921 issue of *Griebert's Philatelic Notes and Offers*. In spite of his vast international experience as a stamp dealer, he knew of only eight types, all of which were very crude, and all but one were printed on thick paper.

R.B. Earee in *Album Weeds* (third edition, 1906) had previously described other lithographed 2¢ and 5¢ forgeries of very crude design.

Since Griebert's compilation, the German forger Peter Winter in the early 1990s reproduced the two types of the altered 13¢ stamps, but his items are not quality reproductions.

In short, there do not now exist, nor have there ever been, any truly deceptive forgeries of the Hawaiian Missionary stamps.

If these stamps are forgeries, they would have to have been produced in the few years before 1920. But no forger of that period was both technically and financially capable of producing them.

Probably the most able forger of the period was the Italian Jean de Sperati (1884-1957), but his method of reproduction absolutely required original stamps for copying.

He is not known to have forged any Hawaiian Missionary stamps because he could not obtain the originals to use in his special reproduction process. Besides, the Grinnells are printed by letterpress (typography), and Sperati used a lithographic method for his forgeries.

The Swiss-born forger François Fournier had died in 1917, and his successor Charles Hirschburger lacked the ability to produce excellent letterpress forgeries.

Erasmus Oneglia was essentially retired by that time. Angelo Panelli did not have the resources.

The Missionary stamps are not typical of the work of Oswald Schroeder or Dr. Lucian Smeets.

Samuel Singer was a stamp repair artist; he is not known to have made total forgeries. Raoul de Thuin's active career had not yet begun. Other possible candidates are simply lacking.

To forge a stamp successfully, one must have a model, and the published photographs of the Hawaiian stamps available before 1919 were poor and not suitable for this purpose.

That meant the forger would have to have examples of the genuine stamps, in this case two types each of three denominations, or six stamps. Because single stamps even in poor condition were selling at the time for many thousands of dollars, this becomes totally illogical.

Besides, the provenance of most certified examples is known in some detail. As far as can be determined, none was in the possession of a forger in the years preceding 1919.

It's unlikely that one or more owners of the genuine stamps would have loaned them to a forger for the purpose of making reproductions that would reduce the value of the originals.

If a forger were to invest thousands of dollars in the careful preparation of forgeries of valuable stamps, it is improbable that production of them would be limited to merely a dozen examples of each type. This would not make economic sense.

To summarize, it is not logical to conclude that the Grinnell Missionary stamps are forgeries.

The few known forgeries of these stamps are extremely crude in comparison.

No forger of the pre-1919 period was technically capable of preparing such excellent letterpress versions of the originals.

None was financially able to acquire certified examples from which to prepare such reproductions.

Finally, because forgers are in business to make money, the fact that only a few of each of the Grinnell types exist defies all logic. If these were forgeries, many thousands, not just a few score, would eventually have been placed on the market.

My doubts about designating the Grinnell Missionary stamps as forgeries were strengthened in the late 1990s by information supplied to me in correspondence with their present owners, one of whom is George Grinnell's granddaughter.

These persons are in the process of documenting all the details of the provenance of the Grinnell stamps, including the discovery of handwriting of a known contemporary Hawaiian resident on the envelope fragment to which one is attached.

A master printer confirms that the Grinnells were produced by typography (letterpress) from movable type readily available in Hawaii in the 1850s.

Tests at Rutgers University show that the ink used for printing the stamps also could be attributed to the 1850s.

And more recently, tests conducted at the British Library in London using sophisticated electronic instruments show the ink of the stamps, and that of the cancels as well, to be identical in all respects to those inks on the genuine Missionary stamps in the famous Tapling collection.

All of this detailed information, and much more, is being compiled and submitted to an expert committee along with the stamps for certification purposes. Naturally, it will be interesting to see the results of such examinations. But simple logic, supplemented now by a lot of hard evidence, would seem to support strongly the contention that the Grinnell Missionary stamps of Hawaii are indeed genuine.

Could There be More Grinnell Missionaries?

By Varro E. Tyler

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The story of the Grinnell Hawaiian Missionary stamps is familiar to the older generation of philatelists but requires retelling for modern-day collectors.

In 1918, Los Angeles high school teacher George H. Grinnell obtained from Charles Shattuck of Pepperell, Mass., a quantity of stamps purporting to be rare Hawaiian Missionaries.

The exact number of these, said to have been preserved in a family psalm book for some 60 years, is disputed.

A year later, Grinnell sold 43 of the stamps, believed at the time to be the entire lot, to New York dealer John Klemann for \$65,000, which was then enough to buy quite a few houses and automobiles.

Klemann subsequently sold 17 of these for \$75,000 to his financial backer, Wall Street tycoon and ardent stamp collector Alfred H. Caspary.

After comparing them with other Missionary stamps already in his collection, Caspary declared the Grinnell stamps to be forgeries and returned them to Klemann.

The U.S. Secret Service seized Klemann's stamps, probably at his request, and he sued Grinnell in California for the return of his money.

The case went to trial in Los Angeles Superior Court May 31, 1922.

Examination of a partial trial transcript in the American Philatelic Research Library in State College, Pa., reveals legal maneuvering and the use of expert testimony reminiscent of the O.J. Simpson case.

At its close, Judge John P. Wood pronounced the stamps "forgeries or imitations" and awarded Klemann \$73,125 in damages. The tainted Missionaries were returned to the school teacher.

Not long after the trial, Grinnell surprised the collecting world by announcing that he actually possessed 71 Missionaries, all of which he believed to be authentic.

He spent his life trying to prove that he was the victim of an injustice.

Among the first to be enlisted in his cause was Herbert D. Sterling, a prominent Southern California philatelist.

However, such experts as Charles J. Phillips, Manuel Galvez and

Bertram W. H. Poole, who testified for Klemann at the trial, continued to believe the stamps were forgeries.

The only prominent exception appears to have been Y. Souren, well-known New York dealer and proprietor of the Philatelic Research Laboratories Inc.

Souren was an early advocate of the application of scientific methodologies to the detection of stamp forgeries.

In 1942, he examined 10 Grinnells representing Scott Nos. 1, 2, and 3, and found them to be genuine.

His findings caused scarcely a ripple in the philatelic waters, which remained calm, confident that the stamps were bad.

Medicine show

A big wave rocked those waters in 1950 when Harry Weiss, editor of *Weekly Philatelic Gossip*, took his traveling Philatelic Medicine Show to Los Angeles.

Younger collectors who never had the opportunity to see this marvelous production missed the philatelic extravaganza of the century.

A born showman, Uncle Harry subjected all sorts of philatelic “patients” submitted by the audience to tests ranging from the ultraviolet to infrared, ostensibly to determine their authenticity.

In actuality, Weiss was a very knowledgeable philatelist, and he simply looked carefully at the item and rendered an opinion.

At the 1950 Los Angeles show, Herbert Sterling submitted several Grinnells to Weiss who, after the usual hocus-pocus routine, pronounced them genuine.

We shall never know if Weiss was informed in advance of the intended submissions and had some opportunity to read about, or even to see, the items before-hand.

His pronouncement brought the supposedly spurious Hawaiian stamps back into the headlines.

No doubt the publicity would have died down quickly and the Grinnells returned to the obscurity to which they had been relegated in 1923, if George W. Linn, one-time printer and founder of *Linn’s Weekly Stamp News*, had not then become interested in the stamps.

Maintaining that the Grinnells had never been properly studied,

Linn obtained all but a few of them and had a complete photographic record made of the 71 stamps.

He then undertook an exhaustive study and reported his findings in a series of articles and editorials that appeared in *Linn's* from August 1951 to December 1952.

In his final report dated Dec. 8, 1952, Linn stated his belief that the Grinnells "are just as genuine as any other of the known Missionary stamps."

"The stamps are so like all accepted copies in composition and typography as to make it certain that they were printed from the same type or were reproduced by some form of reproduction from the original type forms."

"Beyond this the paper is identical with other copies, the ink on the stamps and the cancellations are identical and in every way the stamps prove themselves."

Linn's findings did not convince Stanley Ashbrook, who, after admitting that he had "no first-hand knowledge of the Missionary stamps," nevertheless concluded that they were forgeries because some copies were canceled with a Honolulu postmark that he believed to be counterfeit.

In fairness, it must be said that Thurston Twigg-Smith, Scott Trepel, and other authorities who have considerable experience with authentic Missionary stamps wholeheartedly support Ashbrook's position.

Twigg-Smith has noted, "Every large numeral (of the Grinnells) is of a different font from those used to print the real ones and there are numerous other difference.

"They were good forgeries. But the paper is clearly not identical, the ink is not identical and the cancels are not identical."

It is not the purpose of this article to attempt to determine the true nature of the Grinnell Missionaries.

Although the controversy needed to be mentioned, it should not be permitted to detract attention from the question implied in this article's headline.

Specifically, just how many Grinnell Missionary stamps were or are there?

The principal thesis here is that there may be more than the 71 eventually reported, and there is a possibility that some of the additional

ones may be forgeries of a type previously unrecorded.

Last November, Twigg-Smith's magnificent *Honolulu Advertiser* collection of the stamps and postal history of Hawaii was dispersed at a series of public auctions held by the Robert A. Siegel Auction Galleries in New York City.

The collection contained a large number of unique items and, as might be expected, established a number of record realizations for many of them.

These have received considerable publicity in the philatelic press.

One of the items that has received no publicity was lot No. 32, described as a Grinnell reproduction of 13¢ "Hawaiian Postage" Missionary. Valued at \$500 to \$600, this lot was not illustrated in the catalog.

The Grinnells have been very closely held since the end of the celebrated trial.

To the best of my knowledge, no copy had previously been offered at public auction.

A generous bid

As a long-time collector of philatelic forgeries, I had known about the Grinnells for years and had always wanted a copy. So I entered a generous bid and was thrilled when I found that it had been sufficient to be awarded the Grinnell.

When lot 32 arrived, I immediately went to my files, retrieved George Linn's excellent photographs, and began a stamp-by-stamp comparison to see which was my copy.

Only 14 of the 71 were 13¢ type I Missionaries (Scott 3), so the examination did not take long.

However, my thrill of acquisition turned to disappointment when I realized that the forgery from lot 32 did not remotely resemble any of the documented 13¢ type I Grinnells.

The photographs assembled by George Linn of all 14 of the 13¢ type I Grinnells exhibit the following uniform characteristics:

1. Large breaks in the upper and lower curves of the "3" of the central "13";
2. Figures resembling two flattened "8"s between "13" and "Cents" in the lower portion of the stamp always touch one another;

3. Vertical of “P” of “Postage” is long below loop;
4. Small serif at upper right of “g” of “Postage” curls upward;
5. Lower-left corner of thick outer frameline is always closed.

Lot 32, however, has the following feature:

1. No breaks in the upper and lower curves of the “3” of the central “13”;
2. Figures resembling flattened “8”s are clearly separated;
3. Vertical of “P” of “Postage” is very short;
4. Small serif on “g” of “Postage” curls downward;
5. Lower-left corner of the thick outer frameline is open.

There are many other dissimilar features. The lot 32 forgery is not rectangular, and the central “13”: is too small.

No comparison

In short, the auction copy has none of the distinctive features of the previously known Grinnell 13¢ type I Missionaries.

It was returned, albeit reluctantly, to the Siegel organization, and my purchase price was refunded in full.

But the story of this interesting forgery does not end here.

Subsequent correspondence with Twigg-Smith has revealed that some 20 years ago he purchased for \$1,100 the purported Grinnell from Justin L. Bacharach, who was then the proprietor of Lee Stamps of Great Neck, N.Y.

Bacharach offered the stamp on behalf of an attorney who represented a member of either the Grinnell or the Shattuck family.

Twigg-Smith earlier had had a chance to examine closely some 60 copies of the Grinnells with his colleague, Al Ostheimer, who was a Hawaiian specialist whose own collection formed the basis of the *Honolulu Advertiser* holdings.

The copies offered for inspection at that time were taken to their office by a Grinnell or Shattuck descendant, and Twigg-Smith and Ostheimer studied the specimens in detail.

Twigg-Smith said their notes show that these copies were, in their opinion, “all perfect – too perfect, having the crisp printing characteristics

of the lot 32 forgery rather than the irregularities and fuzziness depicted in Linn's photos."

Twigg-Smith remains convinced that lot 32 is an authentic Grinnell and feels the afore cited differences are due to the problems of photographic reproduction.

If he is correct in this conviction, then there must have been more than 71 copies in the original find because the features of the lot 32 copy do not, in my opinion, agree with those of any of the previously recorded Grinnells.

If this copy is No. 72, then just how many more copies were there originally?

It had been rumored for years that there were as many as 90 copies in the original find, but this has never been confirmed.

Since Twigg-Smith and Ostheimer inspected some 60 copies whose characteristics were best represented by the lot 32 forgery, it is possible that as many as 131 Grinnell Missionaries exist.

Of course, it cannot be determined with certainty if all of these were part of the original find. Their very different appearance would seem to preclude this possibility.

There are still a few pieces missing from this puzzle.

The identity of the original source of the lot 32 forgery has not been determined.

If additional Hawaiian forgeries came into the possession of members of the Grinnell or Shattuck families at a later date from some other source, that would not make them documented Grinnells.

And, of course, the greatest mystery of all remains.

Assuming that the Grinnells are forgeries, who made them?

It obviously took a skilled craftsman to create imitations that remain controversial after nearly 80 years.

Neither George H. Grinnell or Charles Shattuck had that ability. That is the one point about these items on which all authorities agree. Anyone able to supply any information on any aspect of this subject is urged to write to the author in care of *Linn's Stamp News*.

Complete List of the Seventy-One Hawaiian Missionary Stamps

Found by George H. Grinnell

In the list below the denomination is given in the first column. Then the Type, followed by the description of the stamp and in the column at the right are the numbers of the various stamps as applied to them by Mr. Grinnell for reference and identification.

The red cancels are described as A and B. The A is "HONOLULU U.S. Postage Paid". The B is HONOLULU, HAWAIIAN ISLANDS.

Denom.	Description	No.
2c	Types II and I, used pair, on piece. Stamp shows greenish under UV lamp.	
	Deep cherry red cancel, type B, dated March 1	1-2
2c	Types II and I, unused, in pair	3-4
2c	Types I and II, used, on piece, orange red cancel, type B	5-6
2c	Types II, unused, color shows greenish under UV lamp	7
2c	Types II, on piece, color shows greenish under UV lamp, round black cork cancel of 7 bars	8
2c	Type II, unused, large margins at top, bottom and left, dark blue	9
2c	Type I, dull blue but shows greenish under UV lamp, black cork cancel of 7 bars	10
2c	Type I, unused. this copy is one of those sent to Edw. Stern and further description is not available	11
2c	Type II, on piece, cancelled with black circular cork divided into large square dots. Was given to S. L. Wood, present whereabouts unknown	12
2c	Type I, on piece, dull blue and shows greenish under UV lamp, red cancel, type B, dated January 17	13
2c	Type II, used on piece, dark blue, red cancel, type B. dated March	14
2c	Type II, used on piece, dark blue, red cancel, type B. Lower-right corner torn off, dated January 5	15
2c	Type II, dull blue, circular cork cancel of 7 bars in black	16
5c	Type II, used. This stamp sent to Edw. Stern, dated cancel which appears to be NOV. but hardly legible on photo, believed to be red cancel but illegible	17
5c	Type I, on piece, this stamp is missing, cancel is round black cork of 7 bars	18
5c	Types II and I, in pair, unused, dull blue but shows greenish under UV lamp	19-20
5c	Type II, used on piece, cancel is round cork, 7 bars in black	21
5c	Type I, unused, dark blue	22
5c	Type II, used. This stamp sent to Charles E. Severn. Red cancel, type B, dated March, date illegible on photo	23
5c	Type II, used, dull blue, cancel round cork in black, 7 bars. Is torn in two from top to bottom	24
5c	Type II, unused, dull blue	25
5c	Type I, used. Round cork cancel of 7 bars in black. Piece out at lower right corner ...	26
5c	Type I, dull blue. Red cancel, type B, dated February 5, shows greenish under UV lamp	27
13c	Type II, dull blue. Round black cork cancel of 7 bars. Top left corner torn off	28
13c	Type I, unused, with gum. Color is dull blue but shows greenish under UV lamp. This is the only known Hawaiian Missionary stamps with original gum. The gum is thin and white as described by Kenyon	29
13c	Type II and I, unused, pair in dull blue	30-31
13c	Type I. This stamp was in hands of S. L. Wood. Present whereabouts unknown. Difficult to judge from photo but appears to be used with a red cancel which is illegible	32
13c	Type I, used. Dark blue. Red cancel, type A, dated Feb. 17	34
13c	Type I, used. Dark blue. Red cancel, type A. dated Mar	35
13c	Type I, used. Dull blue, on piece. Black cork cancel of 7 bars, has piece out of left frame line	36
13c	Type II, unused, dull blue	37
13c	Type II, used, on piece. Black cork cancel of 7 bars	38
13c	Type II, used. Red cancel, type A, tear at top right corner, dated January	39
13c	Type II, used, on piece. Red cancel, Type A, dated Mar. 11	40

Denom.	Description	No.
13c	Type I, used, on piece. Red cancel, Type A, dated Mar.	41
13c	Type II, used, on piece, dull blue. Black cancel of 7 bars	42
13c	Type I, used, on piece, red cancel, type A, dated January. This stamp was sent to Edw. Stern.	43
13c	Type I, used. Black cork cancel of 7 bars. This stamp sent to Chas. E. Severn	44
13c	Type II, used. Red cancel, Type A	45
2c	Type II, used, on piece. dull blue, red cancel, type B.....	46
2c	Type I, used, on piece, bright blue, red cancel, type b	47
2c	Type II, used, on piece. Black cancel in round format and composed of 21 square dots. This stamp sent to Chas. E. Severn	48
2c	Type I, used, bright blue. cherry red cancel, type B	49
2c	Type II and I, unused, pair with large top margin, bright blue, has stitch wmk. across bottom of both stamps	50-51
13c	Types II and I, unused pair, bright blue	52-53
5c	Type II, unused, pale blue.....	54
2c	Type II	55
2c	Type II ... These five stamps on one piece. There	56
2c	Type I..... are four red cancels, type A. The date	57
5c	Type II ... shows Mar. 5.	58
2c	Type I.....	59
5c	Type II, used, dark blue. Black cork cancel of 7 bars	60
5c	Type I, used, on piece. Light blue. Canceled in black with 26 small squares in circular format	61
5c	Type I, used. Cancel is rather illegible on photo but appears to be a red cancel, type B. This stamp was in hands of S. L. Wood.....	62
5c	Type II, light blue, on piece. Cancel is type B, a distinct orange shade	63
5c	Type I, used, on small piece. Cancel is orange, type B, dated Jan. 11	64
5c	Type II, on small piece, light blue, cancel is black cork, 7 bars.....	65
13c	Type I, used, on small piece. Bright blue, red cancel, type A, dated Jan. Shows greenish color under UV lamp.....	66
13c	Type II, used, on piece, bright blue. Cancel is orange, type A, dated Feb. 16.....	67
13c	Type II, used, on piece, dull blue. Red cancel, type A. dated March	68
13c	Type I, unused, dull blue. Shows greenish under UV lamp	69
13c	Type II, used, on piece, bright blue. Orange cancel, type A, dated Feb. 1	70
13c	Type I, used, on piece, dark blue. Red cancel, type A, dated March.....	71

RECAPITULATION

2c	Type I,	Unused	3	Used.....	8
2c	Type II,	Unused	4	Used.....	11
5c	Type I,	Unused	2	Used.....	6
5c	Type II,	Unused	3	Used.....	8
13c	Type I,	Unused	4	Used.....	10
13c	Type II,	Unused	3	Used.....	9
	Total	Unused copies	19	Used copies.....	52
	Face value of the unused copies				\$1.30

There are two unused pairs of the 2c, one of the 5c and two of the 13c value.

Stamps numbered 18, 41 and 45 are in the hands of parties to whom they were loaned for research and examination.

Stamps numbered 11, 17 and 43 were sent to Edward Stern several years ago for examination and research and are believed to be still in his possession.

Stamps numbered 23, 44 and 48 were sent to Charles E. Severn years ago for research and examination and since his death have not been returned. Said to have been lost.

Stamps numbered 12, 32 and 62 were in the hands of S.L. Wood some years ago and were reported as stolen from him. Not recovered.

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Mystic Stamp Company

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