

It is difficult to account for this doubt, this unquietude, this curiousness about the Stratford Bust by educated men who express no doubt that the Bust in the British Museum, known as the Townley, or the Bronze head in the Dragulin collection is a representation of Homer; that the Bust in the Capitoline Museum, Rome, is a "counterfeit presentment" of Sophocles; that the antique statue of Menander in the Vatican is a faithful image of his genius; and that the heads of Plato and Aristotle, drawn from the antique, are very characteristic.¹⁵

I will not inquire whether the Kesselstadt Death mask is genuine or not; "that most careful and learned writer, Dr. C. M. Ingleby in his chapter on the Portraiture of Shakespeare, published in Part I of his *Shakespeare: The Man and the Book*, London: 1877, p. 84, says of it:—"I must candidly say I am not able to spot a single suspicious fact in the brief history of this most curious relic."¹⁶

We may therefore presume that Dr. Ingleby believes in the genuineness of the Death Mask.—Mark what follows:—Mr. Norris in the same paper¹⁷ I have just quoted from, says:—"Looking at the Bust, a faithful rendering of the Death mask, one sees how strong the likeness is to the Stratford Bust—let any unprejudiced and competent critic place this Bust alongside of a gray cast of the Stratford Bust and he will be struck with the resemblance between them."

If Dr. Ingleby and Mr. Norris, (*arcades ambo*), are mutually agreed that the Kesselstadt Death