

## 1: The Casket Letters. A Solution to the Mystery of Mary Queen of Scots and the Murder of Lord Darnley

*The Casket letters were eight letters and some sonnets said to have been written by Mary, Queen of Scots, to the Earl of Bothwell, between January and April. They were produced as evidence against Queen Mary by the Scottish lords who opposed her rule.*

Email This article was first published in the October issue of Apollo. It was a cataclysm of unparalleled magnitude, even in the bloody annals of Anglo-Scottish history. Next year, a referendum will decide whether the country regains its sovereignty. Can it be a coincidence that the National Museum of Scotland has chosen this moment to stage a magnificent, multi-dimensional exhibition on the life of Mary, Queen of Scots 1542-87, the last monarch of a truly separate Scotland? Mary will be the subject of two films next year and a dubious American television serial, but this exhibition is of another tenor. On the one hand, she is a quintessentially Romantic figure – a graceful, elegant princess who became a victim of English realpolitik and, as the titles of the panegyrics suggest, a martyr of Scottish nationhood. Yet on the other, Mary was a prototypical unionist, aspiring to fuse England with Scotland. She angled continuously for recognition as heir to the English Crown and, when that did not materialise, fastened herself to conspiracies seeking to depose her cousin, Queen Elizabeth. She was the final embodiment of the Auld Alliance. He died in December, just six days after Mary, their only daughter, had been born. This pale, diminutive youth lived only 18 months more, leaving Mary a queen dowager before she had reached adulthood. In she returned to take control of her native realm. Mary would never return to France. However, as the exhibition demonstrates, French culture had a lasting influence. Although Scots was her native tongue, it is clear from her autograph letters that she felt equally comfortable writing in French. French fashions were conspicuous at her court, as she tried to recreate in the dankness of Holyrood some of the majesty of the Louvre or Fontainebleau. With the assistance of the Valois pension she continued to receive, Mary provided generous patronage to continental craftsmen. She also introduced to Scotland the court masque, the quintessential distillation of the Renaissance arts. Although few costumes from these spectacles survive, a weighty inventory testifies to their splendour. As Protestantism tightened its clench on the British Isles, Mary had to send across the water for prayer books, holy relics and vestments. Mermaid and Hare, unknown artist. National Archives UK This outward impression of sophistication is thrown into sharp relief by the gangsterism that dominates the second half of the exhibition. Two pictures of Mary from different periods of her reign make plain this contrast. The exhibition does not stray too deep into the snake pit of Scottish politics, with its weathervane allegiances and toxic vendettas. Royal progresses and gifts of portrait miniatures bound many of her subjects closer to her – for a time at least. She took a passing interest in matters of government: But Darnley had ambitions of his own. He sought, in the face of overwhelming resistance, the Crown Matrimonial, which would have made him co-sovereign in Scotland. Ryal of Henry and Mary, Scotland. For contemporaries, however, the truth mattered little. Her abdication followed within days. Any chance of restoration was dashed, and she remained thereafter a prisoner in England, driven by desperation into plots against Elizabeth and, ultimately, treason. The originals of the Casket Letters, which were probably forged, have now disappeared, but the silver gilt box in which they were reputedly found appears here. Want stories like this in your inbox?

### 2: Full text of "The casket letters and Mary queen of Scots : with appendices"

*In June, , Mary, Queen of Scots, was captured by Scottish rebels at Carberry Hill. Six days later, as James Douglas, 4th Earl of Morton, claimed, his servants found a silver casket in the possession of a retainer of James Hepburn, 4th Earl of Bothwell. In the casket were eight letters and some.*

He was a poet, novelist, and literary critic, and a contributor to anthropology. He now is best known as a collector of folk and fairy tales. The wild and beautiful landscape of his childhood had a great effect on the young Andrew Gabriel Lang and inspired in him not only a life-long love of the outdoors but a fascination with local folklore and history. The Borders is an area rich in history and he grew up surrounded by tales of Bonnie Prince Charlie and Robert the Bruce. Amongst his many later literary achievements was his Short History of Scotland. A gifted student and avid reader, Lang went to the prestigious St Andrews University now holding a lecture series in his honour every few years and then to Balliol College, Oxford. He would later write about the city in Oxford: Brief Historical and Descriptive Notes, published in 1871. Moving to London at the age of 31, already a published poet, he started working as a journalist. His dry sense of humour, writing style and huge array of interests made him a popular editor and columnist and he was soon writing for The Daily Post, Time magazine and Fortnightly Review. It was whilst working in London that he met and married his wife Leonore Blanche Alleyne. In the late 19th century, interest in the native fairy tales of Britain had declined and there were very few books recounting them for young readers. In fact fairy tales and magical stories in general were being attacked by some educationalists as being harmful to children. It was to challenge this notion that Lang first began collecting fairy stories for the first of his coloured fairy books, The Blue Fairy Book. Whilst other folklorists collected stories directly from source, Lang set about gathering those stories which had already been recorded. The Blue Fairy Book was published in 1892 to wide acclaim. The beautiful illustrations and magical tales captivated the minds of children and adults alike. The success of the first book allowed Lang and Leonore to carry on their research and in 1893 they published The Red Fairy Book, which drew on even more sources and had a much larger print run. Between 1893 and 1900 they published twelve collections of fairy tales, each with a different coloured binding, with a total of 100 stories collected, edited and translated. The books are credited with reviving interest in folklore, but more importantly for Lang, they revolutionised the Victorian view of fairy tales - inspiring generations of parents to begin reading them to children once more. Last Works At the same time as he was producing the Fairy Books, Lang continued to write a wide assortment of novels, literary criticism, articles and poetry.

### 3: Mary Queen of Scots and the Casket Letters - A. E. MacRobert - Google Books

*The controversy and debate over these letters still continues today and I would recommend John Guy's book "My Heart is My Own: The Life of Mary Queen of Scots" to anyone interested in The Casket Letters or Mary, Queen of Scots in general.*

She was said to have been born prematurely and was the only legitimate child of James to survive him. The crown had come to his family through a woman, and would be lost from his family through a woman. This legendary statement came true much later—*not* through Mary, but through her descendant Queen Anne. From the outset, there were two claims to the regency: On 1 July, when Mary was six months old, the Treaty of Greenwich was signed, which promised that at the age of ten Mary would marry Edward and move to England, where Henry could oversee her upbringing. The arrests caused anger in Scotland, and Arran joined Beaton and became a Catholic. English forces mounted a series of raids on Scottish and French territory. On the promise of French military help, and a French dukedom for himself, Arran agreed to the marriage. In June, the much awaited French help arrived at Leith to besiege and ultimately take Haddington. On 7 July, a Scottish Parliament held at a nunnery near the town agreed to a French marriage treaty. Beaton, Seton, Fleming, and Livingston. She was considered a pretty child and later, as a woman, strikingly attractive. Henry commented that "from the very first day they met, my son and she got on as well together as if they had known each other for a long time". However, the seventeen-year-old Mary, still in France and grieving for her mother, refused to ratify the treaty. Only four of the councillors were Catholic: Even the one significant later addition to the council, Lord Ruthven in December, was another Protestant whom Mary personally disliked. Elizabeth refused to name a potential heir, fearing that to do so would invite conspiracy to displace her with the nominated successor. However, when her uncle, the Cardinal of Lorraine, began negotiations with Archduke Charles of Austria without her consent, she angrily objected and the negotiations foundered. Mary was horrified and banished him from Scotland. He ignored the edict, and two days later he forced his way into her chamber as she was about to disrobe. She reacted with fury and fear, and when Moray rushed into the room, in reaction to her cries for help, she shouted, "Thrust your dagger into the villain! Chastelard was tried for treason, and beheaded. They next met on Saturday 17 February at Wemyss Castle in Scotland, [82] after which Mary fell in love with the "long lad" as Queen Elizabeth called him—he was over six feet tall. The English ambassador Nicholas Throckmorton stated "the saying is that surely she [Queen Mary] is bewitched", [89] adding that the marriage could only be averted "by violence". Mary returned to Edinburgh the following month to raise more troops. Not content with his position as king consort, he demanded the Crown Matrimonial, which would have made him a co-sovereign of Scotland with the right to keep the Scottish throne for himself if he outlived his wife. He was jealous of her friendship with her Catholic private secretary, David Rizzio, who was rumoured to be the father of her child. She was thought to be near death or dying. Her recovery from 25 October onwards was credited to the skill of her French physicians. Men say that, instead of seizing the murderers, you are looking through your fingers while they escape; that you will not seek revenge on those who have done you so much pleasure, as though the deed would never have taken place had not the doers of it been assured of impunity. For myself, I beg you to believe that I would not harbour such a thought. In the absence of Lennox, and with no evidence presented, Bothwell was acquitted after a seven-hour trial on 12 April. Between 21 and 23 April, Mary visited her son at Stirling for the last time. On her way back to Edinburgh on 24 April, Mary was abducted, willingly or not, by Lord Bothwell and his men and taken to Dunbar Castle, where he may have raped her. Both Protestants and Catholics were shocked that Mary should marry the man accused of murdering her husband. He was imprisoned in Denmark, became insane and died in

*Military Heritage did a feature of Mary, Queen of Scots and the Babington conspiracy (David Alan Johnson, Military Heritage, August, Volume 7, No. 1, p. 20, p. 22, and p. 23), ISSN (Source Wikipedia) Mary Queen of Scots.*

I believe this woman to be innocent of the corrupt charges that brought about her illegal murder. There is no doubt that a re-examination of the charges that led to her execution should be brought to the fore and her innocence established. Her remains should be brought back to Scotland and placed in a Basilica fitting for a saint. Below is an extract from Wikidedia. Source Wikipedia Henderson, in The Casket Letters, was the first to publish and use as evidence a sworn statement, written in, of the Earl of Morton. Wood was to ask if the French originals tallied with these translations. If so, would that be reckoned good evidence? It was as easy to send copies of the French originals, and thus give no ground for the suspicion that the Scots letters were altered on the basis of information acquired between May and October, and that the French versions were made to fit the new form of the Scots copies. Another source of confusion, now removed, was the later publication in France of the letters in French. But that is no ground of suspicion, for the published French letters were not copies of the alleged originals, but translations of Latin translations of them, from the Scots Henderson, German historians have not made matters more clear by treating the Letters on the principle of the higher criticism of Homer and the Bible. From all these causes, and others, arise confusion and suspicion. Mary was, on the 21st of June, a prisoner in Loch Leven Castle. A messenger was at once sent from Edinburgh to London with a letter from Lethington and a verbal message. Of these copies no more is heard, and they cannot be found. According to de Silva, Elizabeth said that she did not believe in the Letters, and that Lethington, who wrote to Cecil on the 21st of June, and sent a verbal message by the bearer, had behaved badly in the matter, whether that of the letters, or in general. On what evidence she based that opinion, if she really held it, is unknown. In December the Scottish parliament was informed that the letters were signed by Mary they are unsigned, but the phrase is not used in the subsequent act of parliament. The letters were exhibited and apparently were read, probably aloud. If this failed, Mary would put Darnley in the house where the explosion was arranged for the night upon which one of the servants was to be married. No such arrangement had been made, as the confessions of the murderers, at which Moray was present, clearly prove. It may be said that de Silva means the house in which the explosion was afterwards arranged. No such matters occur in Letter II. Moray spoke, he said, on the authority of a man who had read the letter. A similar account of this letter is given in a document of Darnleys father, the earl of Lennox. It may be conjectured that they were selected by Lennox from his papers, and lent by him to someone who was writing against Mary. Among them is a long indictment of Mary,ref in which Lennox describes a wicked letter of hers. As has been said, he closely follows Morays version reported by de Silva in July Lennox also gives several stories of cruel words of Mary spoken to Darnley in the hearing of her servants. Henderson, on the other side, believes that Wood certainly showed to Lennox the Scots copies of the Casket Letters about the 11th of June And though he submits that the indictment is a draft for the Bill he strengthens his case by heading the indictment, which he publishes, Bill of Supplication. The document, in fact, is unendorsed and without a title, and there is not a word of supplication in it. It is a self-contradictory history of the relations between Mary and Darnley. Furthermore, between the 19th and the 28th of May he could not write for and receive from Scotland the reports and sayings of her servants. He did not possess them on the 11th of June, when he asked for them; he did not get them at once, for his letters were intercepted; the indictment This all indicates therefore that paper is not the Bill of Supplication of the 28th of May. Because in June that version, forged, was in the Scots collection of the Casket Letters? If so, there was time for Lennox to lend to the accusers certain notes which a retainer of his, Thomas Crawford of Jordan Hill, swore December 9, that he had made for Lennox about January 22, of secret conversations between Darnley and Mary. If he had not possessed them on the 11th of June, he must have asked Crawford for his reminiscences of these talks. But he did not ask. The verbal identities can only be explained in one of the following ways: If Crawford refreshed his memory by the letter then he exposed himself, and the entire case, by copying whole passages, often with few verbal changes.

Whether that could be, Darnley dictating while still hot from the exciting interchange of words which he meant to report, is a question for psychologists. Thus the probabilities are delicately balanced. One of several examples: Letter II has but Crawford does not have the statement that Darnley 4 showed me, amongst other talk, that he knew well enough that my brother had revealed to me what he Darnley had spoken at, Stirling. Of this he Darnley denies half, and above all that he the brother? Nothing is known about this matter. The Lennox papers are full of reports of bitter words that passed between Darnley and Mary at Stirling December , where Darnley was sulking apart while the festivities of the baptism of his son later James VI were being held. The reference is only to be seen by willing eyes. We are not aware that this crucial point has been noticed by the earlier critics of the Letters. He denies it, and swears there unto; but he grants that he spoke unto the men. He answered that he had spoken with the Englishman, but not of mind to go away with him. And, if he had, it had not been without cause, considering how he was used. For he had neither [means] to sustain himself nor his servants, and need not make further rehearsal thereof, seeing she knew it as well as he. It may seem to the reader doubtful whether these complaints are words of Darnleys, or an indignant addition by his friend Crawford. It was in paragraph 7 that she wrote about the English ship; she did not then give Darnleys remonstrances, as Crawford does. But in paragraph 18 Mystery, p. He has ever the tear in his eye, with what follows. Mystery, paragraph 12, p. When we add to these and other proofs the strange lists of memoranda in the middle of the pages of the letter, and the breach in internal chronology which was apparently caused by Marys writing, on her second day, on the clean verso of a page on the other side of which she had written some lines during her first night in Glasgow; when we add the dramatic changes of her mood, and the heart-breaking evidence of a remorse not stifled by lawless love, we seem compelled to believe that she wrote the whole of Letter II; that none of it is forged. That position the writer now abandons. Lennox quotes Letter II later, in an indictment to be read to the commission sitting at York October But, on the other hand, as Lennox after meeting Wood wrote to Crawford for his reminiscences of his own interview with Mary January 21, , and as these reminiscences were only useful as corroborative of Marys account in Letter II, it seems that Wood had either shown Lennox the letters or had spoken of their contents. In May Bowes, the English ambassador to Holyrood, had endeavoured to procure them for Elizabeth, for the secrecy and benefit of the cause. Conceivably the letters fell into the hands of James VI and were destroyed by his orders. The letters of Lennox were published in Miscellany of the Maui and Club, vol. Henderson, The Casket Letters, , with a second edition in In January , Mary Queen of Scots found herself in the strictest confinement she had experienced in the eighteen years she had been imprisoned by the English as a result of an increasing number of plots surrounding her. She was confined to Chartley Hall in Staffordshire, placed under strict observation, under the control of Sir Amyas Paulet, 7 biased against Mary. He made her life even more miserable. Having been instructed to watch the comings and goings of servants and visitors to Mary, he stopped all open correspondence. Whilst Mary had escaped formal reprimand as she had not actively participated in a plot, now she could be executed if a plot was initiated that would lead to her acceding to the throne of England. Although Elizabeth was reluctant to act against Mary, some within the English government feared her status as a figurehead for English Catholics. The plot It is named after the chief conspirator Anthony Babington â€” , a young Catholic nobleman from Derbyshire. In December , Walsingham arrested Gilbert Gifford, a confidant of the plotters who had been trained as a Catholic priest. After the arrest Gifford agreed to operate as a double agent. While working for Walsingham, Gifford carried messages between Mary and her followers thereby allowing the messages to be intercepted. Gifford of course provided copies of all letters to Walsingham. The first letter from the imprisoned queen said that there were reported supporters of her in Paris. Babington replied that he had a hundred followers to assist in delivering Mary from Elizabeth, including six personal friends. Babington, a Catholic, betrayed his feelings about Elizabeth: Elizabeth had been excommunicated by Pope Pius V in , and many Catholics in England believed they were released from duty to the excommunicated queen of England as a result. The messages between Mary and Babington were encoded using symbols for some words and phrases and letter substitutions 23 symbols for letter substitutions and 36 characters 8 for words and phrases. The messages were smuggled in and out in beer barrel stoppers. A nearby brewer delivered and picked up the barrels. Walsingham already had the conspiracy identified and was

seeking the identities of the six conspirators who formed the inner circle of the plot. After the cipher was broken, the messages were read the same day they were copied. Each message was returned in good enough condition that it was not evident that it had been read and copied. The correspondence between Mary and Babington was about the conspiracy. Without the endorsement of Queen Mary the plot would fail, since the supporters would have no future crown to support. Sir Francis Walsingham thus had the evidence he needed, but he needed the identities of the six conspirators. Babington received the forged postscript and message, but he never replied with the names of the conspirators, as he was arrested while seeking a passport in order to see King Philip of Spain. The identities of the six conspirators were nevertheless discovered, and they were taken prisoner by August 15. The Babington plot was one of the four most important known plots against Elizabeth, the four being: Arrests and Executions 9 The conspirators were sentenced to death for treason and conspiracy against the crown, and were sentenced to be hung, drawn, and quartered. Ballard and Babington were executed on September 20 along with the other men who had been tried with them. Such was the horror of their execution that the Queen ordered the second group to be allowed to hang until dead before being disembowelled. Queen Mary herself went to trial at Fotheringhay Castle in Northamptonshire and denied her part in the plot, but her correspondence was the evidence; therefore, Mary was sentenced to death.

## 5: The turbulent life of Mary, Queen of Scots | Apollo Magazine

*Mary Queen of Scots was a romantic and tragic figure. The story of the 'Casket Letters' adds richly to the enigma and mystery - eight letters, a love sonnet and two contracts, allegedly written by Mary to her lover, implicated Mary in her husband's murder and 'proved' her adultery.*

This is the name generally given to eight letters, and a sequence of irregular sonnets, all described as originally in French, and said to have been addressed by Mary, queen of Scots, to the earl of Bothwell, between January and April. The nature of these documents—authentic, forged, or partly forged, partly genuine—has been the theme of much discussion. The topic is so perplexing, and possibilities are so delicately balanced, that inquirers may change their views, and modify or reverse their opinions, on the appearance of each fresh document that is brought to light; or even upon a new consideration of existing evidence. But two questions remain to be settled—did her accusers at one time possess another version of this letter which if it existed was beyond doubt a forgery? If Moray the righteous could act thus, much more might the murderer Morton perjure himself in his averment that there had been no tampering with the Casket Letters in his custody. Wood was to ask, "if the French originals are found to tally with the Scots translations, will that be reckoned good evidence? Another source of confusion, now removed, was the later publication in France of the letters in French. But that is no ground of suspicion, for the published French letters were not copies of the alleged originals, but translations of Latin translations of them, from the Scots see T. Henderson, *The Casket Letters*, German historians have not made matters more clear by treating the Letters on the principle of "the higher criticism" of Homer and the Bible. From all these causes, and others, arise confusion and suspicion. So much information unknown to older disputants such as Goodall, the elder Tytler, Chalmers, and Malcolm Laing, and in certain cases unknown even to Froude and Skelton, has accrued, that the question can now best be studied in *The Casket Letters* by T. Henderson, but it is reached independently. The history of the letters must be given in summary. Henderson, in *The Casket Letters*, was the first to publish and use as evidence a document of which the existence was made known in the fifth report of the royal commission on historical manuscripts. It is a sworn statement of the earl of Morton, written in which Morton denies that the contents, the letters, sonnets, and some other papers, had been in any way tampered with. Mary was, on the 21st of June, a prisoner in Loch Leven Castle. A messenger was at once sent from Edinburgh to London with a letter from Lethington and a verbal message. Of these copies no more is heard, and they cannot be found. According to de Silva, Elizabeth said that she did not believe in the Letters, and that Lethington, who wrote to Cecil on the 21st of June, and sent a verbal message by the bearer, "had behaved badly in the matter,"—whether that of the letters, or in general. On what evidence she based that opinion, if she really held it, is unknown. In December the Scottish parliament was informed that the letters were signed by Mary they are unsigned, but the phrase is not used in the subsequent act of parliament. The letters were exhibited and apparently were read, probably read aloud. If this failed, Mary would put Darnley "in the house where the explosion was arranged for the night upon which one of the servants was to be married. It may be said that de Silva means "the house in which the explosion was afterwards arranged. No such matters occur in Letter II. At this point comes in the evidence—unknown to Froude, Skelton, Hosack, and Henderson in his book *The Casket Letters*—of a number of documents, notes of information, and indictments of Mary, written for or by the earl of Lennox. His transcripts were brought to light by Father Pollen, S. Not one of the Lennox documents is dated; all but one are endorsed in an English hand of the period. It may be conjectured that they were selected by Lennox from his papers, and lent by him to some one who was writing against Mary. Lennox also gives several stories of cruel words of Mary spoken to Darnley in the hearing of her servants. Thus answers to his inquiries were delayed. The letters of Lennox were published in *Miscellany of the Maitland Club*, vol. Henderson, on the other side, believes that Wood "indubitably" showed to Lennox the Scots copies of the Casket Letters about the 11th of June. But Lennox, he says, could not quote Letter II. The document, in fact, is unendorsed, and without a title, and there is not a word of "supplication" in it. It is a self-contradictory history of the relations between Mary and Darnley. Because in June that version, forged, was in the Scots

collection of the Casket Letters? If so, there was time for Lennox to lend to the accusers certain notes which a retainer of his, Thomas Crawford of Jordan Hill, swore December 9, that he had made for Lennox about January 22, of secret conversations between Darnley and Mary. If he had not possessed them on the 11th of June, he must have asked Crawford for his reminiscences of these talks. But he did not ask. Record Office and the corresponding passages in Letter II. Mystery of Mary Stuart, pp. The verbal identities can only be explained in one of the following ways. If Crawford "refreshed his memory by the letter," he exposed himself, and the entire case, by copying whole passages, often with few verbal changes. Whether that could be, Darnley dictating while still hot from the exciting interchange of words which he meant to report, is a question for psychologists. Thus the probabilities are delicately balanced. These facts, again, in Letter II. Here is one of several examples. Of this he Darnley denies half, and above all that he the brother? The Lennox papers are full of reports of bitter words that passed between Darnley and Mary at Stirling December, where Darnley was sulking apart while the festivities of the baptism of his son later James VI. The reference is only to be seen by willing eyes. We are not aware that this crucial point has been noticed by the earlier critics of the Letters. He denies it, and swears thereunto; but he grants that he spoke unto the men. He answered that he had spoken with the Englishman, but not of mind to go away with him. And, if he had, it had not been without cause, considering how he was used. For he had neither [means] to sustain himself nor his servants, and need not make further rehearsal thereof, seeing she knew it as well as he. But Mary, in Letter II. But in paragraph 18 Mystery, p. Mystery, paragraph 12, p. That position the writer now abandons. Lennox quotes Letter II. The letters are not known to have been seen by any man "they or the silver casket" after the death of the earl of Gowrie who possessed them. In May Bowes, the English ambassador to Holyrood, had endeavoured to procure them for Elizabeth, "for the secrecy and benefit of the cause.

### 6: Mary, Queen of Scots - Infogalactic: the planetary knowledge core

*Casket Letters, the eight letters and a series of irregular sonnets asserted by James Douglas, 4th Earl of Morton, to have been found by his servants in a silver casket in the possession of a retainer of James Hepburn, 4th Earl of Bothwell, on June 20, , six days after the surrender of Mary, Queen of Scots, to her rebels at Carberry Hill.*

At this time rumours spread that Mary had abdicated because of the discovery of letters which incriminated her. He had not revealed this to Queen Elizabeth. Her status was uncertain, as she had been accused of crimes and misrule. Elizabeth I of England ordered an inquiry into the question of whether Queen Mary should be tried for the murder of Darnley, as accused by the Scottish Lords who had deposed Queen Mary the year before. Moray again showed the casket letters at Westminster on 7 December. The evidence produced by the Scottish Earls, who were now sworn to secrecy by the English Privy council, was perhaps bewildering; "the whole writings lying altogether upoun the counsel table, the same were showed one after another by hap [chance], as the same did ly on the table, than with any choyse made, as by the natures thereof, if time had so served might have been. Queen Mary was refused the right to be present, though her accusers, including Moray, were permitted to be present. The outcome was that the Casket letters were accepted by the English commissioners as genuine after a study of the handwriting, and of the information contained therein. Yet, as Queen Elizabeth had wished, the inquiry reached the conclusion that nothing was proven. Maitland had heard this from the presiding officer at York, the Duke of Norfolk, while they were out riding together to Cawood on 16 October. He was also charged with planning to marry the Scottish Queen, and asking Moray to suppress evidence against her at York. Lethington, said Norfolk, began to make him think Mary was innocent and planted the idea that he should marry her. Under a bed, they found a silver box engraved with an "F" perhaps for Francis II of France, containing the Casket letters and a number of other documents, including the Mary-Bothwell marriage certificate. Morton declared he had not altered the contents and Moray promised to keep them intact and available to Morton and the Confederate Lords in order that they could explain their actions in future; "quhen-so-evir thai sal haif to do thair-with, for manifesting of the ground and equitie of their procedingis. Bowes had been trying to find the whereabouts of the originals for Francis Walsingham. Bowes argued that recent events and establishments were confirmed by acts of parliament and public instruments and the letters were not now significant. Gowrie would not give him the letters. Bowes argued that Mary had the means to steal them from Scotland and they would be safer in England. Gowrie said he would have to tell the King about the request and Bowes preferred not. The nature of these documents "authentic, forged, or only partly forged" has been the subject of much discussion for more than four hundred years. Purportedly the silver casket itself was acquired by Mary Gordon, wife to the 1st Marquis of Douglas. Following her death, it was sold to a goldsmith, but was later reacquired by her daughter-in law, Anne Hamilton, 3rd Duchess of Hamilton. The copies do not reproduce signatures or dates, and they contain endorsements made by the copyist that indicate how the letters were to be used against Queen Mary. My Heart is my Own: The Life of Mary Queen of Scots. Miscellany of the Scottish History Society. Manuscripts of Alexander Malet, p. The document passed to the British Museum and was published in full by T. Henderson in Casket Letters, pp. Henderson points out, its detail undermines some arguments of previous historians. Mary, Queen of Scots and the casket letters. International Library of Historical Studies. Memoirs of the Affairs of Scotland.

### 7: The Casket letters of Mary Queen of Scots | Frank Dougan - [www.enganchecubano.com](http://www.enganchecubano.com)

*Mary Queen of Scots and the Casket Letters (review) Tricia A. McElroy The Scottish Historical Review, Volume 85, Number 1: No. , April*

Childhood and early reign Both Mary and her father were born at Linlithgow Palace. She was said to have been born prematurely and was the only legitimate child of James to survive him. The crown had come to his family through a woman, and would be lost from his family through a woman. This legendary statement came true much later – not through Mary, but through her descendant Queen Anne. From the outset, there were two claims to the Regency: On 1 July, when Mary was six months old, the Treaty of Greenwich was signed, which promised that at the age of ten Mary would marry Edward and move to England, where Henry could oversee her upbringing. The arrests caused anger in Scotland, and Arran joined Beaton and became a Catholic. English forces mounted a series of raids on Scottish and French territory. On the promise of French military help, and a French dukedom for himself, Arran agreed to the marriage. In June, the much awaited French help arrived at Leith to besiege and ultimately take Haddington. On 7 July, a Scottish Parliament held at a nunnery near the town agreed to a French marriage treaty. Beaton, Seton, Fleming, and Livingston. She was considered a pretty child and later, as a woman, strikingly attractive. Henry commented that "from the very first day they met, my son and she got on as well together as if they had known each other for a long time". However, the seventeen-year-old Mary, still in France and grieving for her mother, refused to ratify the treaty. Only four of the councillors were Catholic: Even the one significant later addition to the council, in December, Lord Ruthven, was another Protestant whom Mary personally disliked. Elizabeth refused to name a potential heir, fearing that to do so would invite conspiracy to displace her with the nominated successor. However, when her uncle, the Cardinal of Lorraine, began negotiations with Archduke Charles of Austria without her consent, she angrily objected and the negotiations foundered. Mary was horrified and banished him from Scotland. He ignored the edict, and two days later he forced his way into her chamber as she was about to disrobe. She reacted with fury and fear, and when Moray rushed into the room, in reaction to her cries for help, she shouted, "Thrust your dagger into the villain! Chastelard was tried for treason, and beheaded. They next met on Saturday 17 February at Wemyss Castle in Scotland, [83] after which Mary fell in love with the "long lad" as Queen Elizabeth called him – he was over six feet tall. The English ambassador Nicholas Throckmorton stated "the saying is that surely she [Queen Mary] is bewitched", [90] adding that the marriage could only be averted "by violence". Mary returned to Edinburgh the following month to raise more troops. Not content with his position as king consort, he demanded the Crown Matrimonial, which would have made him a co-sovereign of Scotland with the right to keep the Scottish throne for himself if he outlived his wife. He was jealous of her friendship with her Catholic private secretary, David Rizzio, who was rumoured to be the father of her child. She was thought to be near death or dying. Her recovery from 25 October onwards was credited to the skill of her French physicians. Men say that, instead of seizing the murderers, you are looking through your fingers while they escape; that you will not seek revenge on those who have done you so much pleasure, as though the deed would never have taken place had not the doers of it been assured of impunity. For myself, I beg you to believe that I would not harbour such a thought. In the absence of Lennox, and with no evidence presented, Bothwell was acquitted after a seven-hour trial on 12 April. Between 21 and 23 April, Mary visited her son at Stirling for the last time. On her way back to Edinburgh on 24 April, Mary was abducted, willingly or not, by Lord Bothwell and his men and taken to Dunbar Castle, where he may have raped her. Both Protestants and Catholics were shocked that Mary should marry the man accused of murdering her husband. He was imprisoned in Denmark, became insane and died in

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