

time of Christiern II., bestowed on his uncle Frederic I., whose reign, and the change of religion from the Catholic to the Lutheran creed, commenced simultaneously in 1524. The son of this elected king was Christiern III., who completed the establishment of the Protestant religion in Denmark. His eldest son, Frederic II., succeeded him; he married Sophia, the daughter of his neighbour, the duke of Mecklenburg, and had by her two sons and three daughters, born in the following order: Elizabeth, the eldest, born at Coldinga, August 25, 1573; Anna, or Anne, the second child and subject of this biography, was born at Scanderburg,¹ December 12, 1575; Christiern, the crown-prince, afterwards Christiern IV., (who more than once visited the English court,) was born at Fredericsburg, April 12, 1577; Ulric, duke of Holstein and bishop of Sleswig, was born at Coldinga; and Sophia, who married a prince of Hesse.

In the opinion of the diplomatists of his day, Frederic II. was one of the richest princes in Europe, for he possessed the endowments of seven bishoprics in Denmark and Norway, which his father Christiern III. had appropriated to his own use.² As Frederic was a prudent prince, and laid up large dowries for his daughters, their hands were sought by many of the northern princes. They were all educated as zealous Protestants of the Lutheran creed. Sophia of Mecklenburg, queen of Denmark, bore a high character among the Protestants for her many domestic virtues. "She is," (wrote a spy, whom Burleigh had employed to report the characters of the Danish royal family,) "a right virtuous and godly princess, who, with a motherly care and great wisdom, ruleth her children."³ Whatever were the moral excellences of queen

Christina of Lorraine, who was daughter to the deposed Christiern II. and Isabella of Austria, sister to the emperor Charles V. Her character has been drawn in the life of queen Mary I., vol. iii. chap. vi.

¹ Milles' Catalogue of Honour.

² It is well known that king Christiern, having possessed himself of the whole wealth of the church at the Danish reformation, sent a very gracious message to Luther, expecting to receive great praise for the exploit; but the reformer almost execrated him for his selfishness, and considered him an utter disgrace to his creed.—See Luther's Table Talk.

³ Letter of Daniel Rogers to Burleigh.—Ellis, second Series, vol. iii. p. 143.