

INTERNATIONAL LIGHTWORKERS



Squire Initiation LightWorker™ Series



Channelling & manual by
Alasdair Bothwell Gordon & Jens Söeborg

Squire Initiation (LightWorker™ Series)

In the LightWorker™ series we have some attunements to Christian saints and another series of Knighthood initiations. In the manuals for the different saints and knighthoods the specific things are mentioned. But before you can become a knight, you have to be a squire. As a squire you will learn about the history and traditions of knighthood and what it means today. The Christian Saints and Knighthood series contains ...

LightWorker™ Christian Saints Attunements (Dr. Joshua D. Stone and others)

Joan of Arc Initiation (Dr. Joshua David Stone 188) (LightWorker™ Series)

Saint Andrew Attunement (Alasdair Bothwell Gordon) (LightWorker™ Series)

St. Barbara's Initiation (Dr. Joshua David Stone 8) (LightWorker™ Series)

Saint Bridget of Sweden Attunement (Jens Söeborg) (LightWorker™ Series)

Saint Colomba Attunement (Alasdair Bothwell Gordon) (LightWorker™ Series)

Saint Francis Initiation (Dr. Joshua David Stone 67) (LightWorker™ Series)

Santa Lucia Attunement (Jens Söeborg) (LightWorker™ Series)

Saint Margaret of Scotland Attunement (Alasdair Bothwell Gordon) (LightWorker™ Series)

Saint Nicolaus Empowerment 1-2 (Tineke Wijnker & Jens Söeborg) (LightWorker™ Series)

Saint Stephen Initiation (Dr. Joshua David Stone 1) (LightWorker™ Series)

St. Therese of Child Jesus - the Little Way Initiation (Dr. Joshua D. Stone 223) (LW™ Series)

Saint Thomas Initiation (Dr. Joshua David Stone 133) (LightWorker™ Series)

LightWorker™ Knighthood Series (mostly by Carol Ann Tessier – all free of cost)

Squire Initiation (Alasdair Bothwell Gordon & Jens Söeborg) (LightWorker™ Series)

Jedi Knights (Andrew Brocklebank) (LightWorker™ Series)

Knights Hospitaller (Knights of Malta - Jens Söeborg) (LightWorker™ Series)

Knights of Archangel Metatron (Carol A. Tessier) (LightWorker™ Series)

Knights of AA Michael (Carol A. Tessier) (LightWorker™ Series)

Knights of Divine Mercy (Carol A. Tessier) (LightWorker™ Series)

Knights of Jeanne d'Arc (Carol Ann Tessier) (LightWorker™ Series)

Knights of Mother Mary (Carol Ann Tessier) (LightWorker™ Series)

Knights of Mary Magdalene (Carol A. Tessier) (LightWorker™ Series)

Knights of Melchizedek (Carol Ann Tessier) (LightWorker™ Series)

Knights of Saint Andrew (Alasdair Bothwell Gordon & Jens Söeborg) (LightWorker™ Series)

Knights of Saint Cecilia (Carol Ann Tessier) (LightWorker™ Series)

Knights of Saint Columba (Alasdair Bothwell Gordon & Jens Söeborg) (LightWorker™ Series)

Knights of Saint Francis (Carol Ann Tessier) (LightWorker™ Series)

Knights of Saint George (Andrew Brocklebank & Jens Söeborg) (LightWorker™ Series)

Knights of Saint Germain (Carol A. Tessier) (LightWorker™ Series)

Knights of Saint John (Carol A. Tessier) (LightWorker™ Series)

Knights of Saint Margaret of Scotland (Alasdair B. Gordon & J. Söeborg) (LightWorker™ Series)

Knights of Saint Patrick (Nan Fahey & Jens Söeborg) (LightWorker™ Series)

Knights of Saint Stephen (Carol Ann Tessier) (LightWorker™ Series)

Knights of the Holy Grail (Carol A. Tessier) (LightWorker™ Series)

Knights of the Rosary (Carol Ann Tessier) (LightWorker™ Series)

Knights of the Round Table (Andrea Baginski & Jens Söeborg) (LightWorker™ Series)

Knights Templar (Jens Söeborg) (LightWorker™ Series)

Teutonic Knights (Andrea Baginski & Jens Söeborg) (LightWorker™ Series)

Being a Knight

[Mainly from Wikipedia, the free encyclopedia](#)

Knight is the English term for a social position originating in the Middle Ages. In Great Britain and the Dominions, knighthood is a non-hereditary form of gentility, but is not nobility. In the High and Late Middle Ages, the principal duty of a knight was to fight as, and lead, heavy

cavalry; more recently, knighthood has become a symbolic title of honour given to a more diverse class of people, from mountain climber Edmund Hillary to musician Paul McCartney. By extension, "knight" is also used as a translation of the names of other honourable estates connected with horsemanship, especially from classical antiquity.

The history of knighthood involves, therefore, the history of the social institution, which began somewhat differently in the various European regions; the history of the word, and the corresponding terms in French and Latin; and the history of the technology which made heavy cavalry possible.

Knighthood is designated by the title Sir (e.g. Sir Tom Jones) or Dame (e.g. Dame Judi Dench) within the Commonwealth of Nations. The French title "Chevalier" or the German "Ritter" are usually used in Continental Europe. Outside the Commonwealth, the title is respected but may carry less gravitas, and thus may or may not appear, for example, in the mass media and other publications. There are technically differing levels of knighthood, but in practice these are even more symbolic than the title itself today and thus only express the greatness of the recipient's achievements in the eyes of the Crown.



Origins of European knighthood

Knighthood as known in Europe was characterized by two elements, feudalism and service as a mounted combatant. Both arose under the reign of the Frankish emperor Charlemagne, from which the knighthood of the Middle Ages can be seen to have had its genesis.



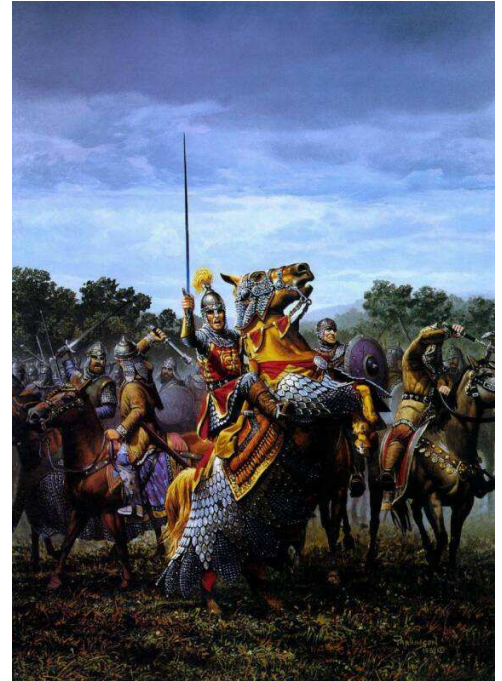
Some portions of the armies of Germanic tribes which occupied Europe from the third century had always been mounted, and sometimes such cavalry in fact composed large majorities, such as in the armies of the Ostrogoths. However, it was the Franks who came to dominate Western and Central Europe after the fall of Rome in the West, and they generally fielded armies composed of large masses of infantry, with an infantry elite, the *comitatus*, which often rode to battle on horseback rather than marching on foot. Riding to battle had two key advantages: it relieved fatigue, particularly when the elite soldiers wore armour (as was increasingly the case in the centuries after the fall of Rome in the West); and it gave the soldiers more mobility to react to the raids of the enemy, particularly the invasions of Muslim armies which

started occurring in the seventh century. So it was that the armies of the Frankish ruler and warlord Charles Martel, which defeated the Umayyad Arab invasions at the Battle of Tours in 732, were still largely infantry armies, the elites riding to battle but dismounting to fight in order to provide a hard core for the levy of the infantry warbands.

As the eighth century progressed into the Carolingian Age, however, the Franks were generally on the attack, and larger numbers of warriors took to their horses to ride with the Emperor in his wide-ranging campaigns of conquest. At about this time the Franks increasingly remained on horseback to fight on the battlefield as true cavalry rather than as mounted infantry, and would continue to do for centuries thereafter. Although in some nations the knight returned to foot combat in the fourteenth century, the association of the knight with mounted combat with a spear, and later a lance, remained a strong one.



These mobile mounted warriors made Charlemagne's far-flung conquests possible, and to secure their service he rewarded them with grants of land called benefices. These were given to the captains directly by the emperor to reward their efforts in the conquests, and they in turn were to grant benefices to their warrior contingents, who were a mix of free and unfree men. In the century or so following Charlemagne's death, his newly enfeoffed warrior class grew stronger still, and Charles the Bald declared their fiefs to be hereditary. The period of chaos in the ninth and tenth centuries, between the fall of the Carolingian central authority and the rise of separate Western and Eastern Frankish kingdoms (later to become France and Germany, respectively), only entrenched this newly-landed warrior class. This was because governing power, and defense against Viking, Magyar and Saracen attack, became an essentially local affair which revolved around these new hereditary local lords and their demesnes.



The resulting hereditary, landed class of mounted elite warriors, the knights, were increasingly seen as the only true soldiers of Europe, hence the exclusive use of miles for them.

The medieval institution

In the early Middle Ages the term knight designated a professional fighting man in the emerging feudal system. Some were as poor as the peasant class. However, over time, as this class of fighter became more prominent in post-Carolingian France, they became wealthier and began to hold and inherit land. Eventually, on the Continent of Europe, only those men could be knighted whose fathers or grandfathers had been knights; and the knightly families became known as the nobility (or peerage).



From the 12th century, the concept continued being tied to cavalry, mounted and armoured soldiers. Because of the cost of equipping oneself in the cavalry, the term became associated with wealth and social status, and eventually knighthood became a formal title. Significantly the nobility, who at this time were also expected to be leaders in times of war, responded to this new class by becoming members of it. Nobles had their sons trained as gentlemen and as professional fighters in the household of another noble. When the young man had completed his training he was ready to become a knight, and would be honoured as such in a ceremony known as dubbing (knighting) from the French "adoubement." It was expected that all young men of noble birth be knights and often take oaths swearing allegiance, chastity, protection of other Christians, and respect of the laws laid down by their forebears, though this varied from period to period and on the rank of the individual.

The concept, together with the notion of chivalry came to full bloom during the thirteenth century, the apogee in the power and influence of the mounted knight on the battlefield, particularly in France, whose knighthood had the most redoubtable battlefield reputation. However, as the fourteenth century dawned, the importance of heavy cavalry was reduced by improved pikemen and longbow tactics. This was a bitter lesson for the nobility, learned throughout the 14th century at battles like those of Crécy, Bannockburn and Laupen. The English introduced foot service for the knight in the early Hundred Years War, to support their longbowmen and to combat the depleted French knights whose charge managed to reach the

English lines through the deadly hail of longbow arrows. This tactic spelled disaster for the formerly unstoppable French cavalry charge, and the French knights soon followed suit in dismounting for combat, fighting primarily on foot from roughly 1350 to 1430. However, as their victories increased in the later Hundred Years War, the French took to increased mounted action - the Battle of Formigny was finally won with a French cavalry charge.

Knights, now called gendarmes in France, made a return to mounted combat in the late fifteenth century, after reverses in the Hundred Years War. These are early sixteenth century French gendarmes. The French knight, now known as a man-at-arms (gendarme) would fight mounted through the Italian Wars and beyond, and the knights of other nations would follow his lead. They became increasingly professional, paid warriors (a trend which actually started in the Hundred Years War) and, after



suffering setbacks due to the new technology of firearms, progressively evolved, abandoning the lance, then the armour, of the medieval warrior. Eventually mounted service no longer required knighthood, but the cavalry always contained large numbers of aristocrats, even into the twentieth century, carrying on the tradition of mounted service by the knight.

Becoming a knight

The process of training for knighthood began before adolescence, inside the prospective knight's home, where he learned courtesy and manners. A knight was usually the son of a vassal. Around the age of 6 to 7 years, he would be sent away to train and serve at a grander (kings) household as a page. Here, he would serve as a kind of waiter and personal servant to his elders. For at least seven years a page was cared for by the women of the house, who instructed him in manners, courtesy, cleanliness, and religion. They would also teach him how to make food and do much more. He would learn basic hunting and falconry, and also valuable battle skills such as the use of weapons and armour and the caring, readying, and riding of horses.



A page became a squire when he turned 14 or 15 years of age, by being assigned or picked by a knight to become his personal aide. This allowed the squire to observe his master while he was in battle, in order to learn from his techniques. He also acted as a personal servant to the knight, taking care of his master's armour, equipment, and horse. This was to uphold the knight's code of Chivalry that promoted generosity, courtesy, compassion, and most importantly, loyalty. The knight acted as a tutor and taught the squire all he needed to know to become a knight. As the squire grew

older, he was expected to follow his master into battle, and attend to his master if the knight fell in battle. Some squires became knights for performing an outstanding deed on the battlefield, but most were knighted by their lord when their training was judged to be complete.

The Squire

A squire could hope to become a knight when he had learned his lessons well. Once the squire had established sufficient mastery of the required skills, he was dubbed a knight. In the early period, the procedure began with the squire praying into the night, known as vigil. He was then bathed, and in the morning he was dressed in a white shirt, gold tunic, purple cloak, and was knighted by his king or lord. As the Middle Ages progressed, the process changed. The squire was made to vow that he would obey the regulations of chivalry, and never flee from battle. A squire could also be knighted on the battlefield, in which a lord simply performed the accolade, i.e. struck him on the shoulder saying "Be thou a knight".

The night before his knighting ceremony, the squire would take a cleansing bath, fast, make

confession, and pray to God all night in the chapel, readying himself for his life as a knight. He would dress in white which was the symbol for purity. Then he would go through the knighting ceremony the following day. Knights followed the code of chivalry, which promoted honour, honesty, respect to God, and other knightly virtues. Knights served their lords and were paid in land, because money was scarce.

In various traditions, knighthood was reserved for people with a minimum of noble quarters (as in many orders of chivalry), or knighthood became essentially a low degree of nobility, sometimes even conferred as a hereditary title below the peerage.

Meanwhile kings strove, as an expression of absolutism, to monopolize the right to confer knighthood, even as an individual honour. Not only was this often successful, once established, this prerogative of the Head of State was even transferred to the successors of dynasties in republican regimes, such as the British Lord Protector of the Commonwealth.



Knighthood as a purely formal title bestowed by the British monarch unrelated to military service was established in the 16th century. (However, military knights remained among the Knights of Malta until 1798.) The British title of baronet was established by James I of England in 1611 as an inheritable knighthood, ranking below Baron (the lowest Peerage title).

Knighthood and the feudal system



Originally, any knight could make a knight; although there was greater honour in being knighted by more prestigious knights. There was an instance of three knights of Beauvais who needed a fourth knight to witness their contract; so they knighted a passing peasant and made him witness. Unfortunately, knighting serfs was already illegal there, and they were mulcted of a heavy fine.

Once eligibility for knighthood became a monopoly of the nobles, or knightly class, they actually assumed knighthood less and less often. It added little to the honour they already had; dubbing had become a fashionable and expensive ceremony; and knighthood required much equipment, and burdensome duties.

The king, however, could order his subjects to become knights, and dispense with the laws against knighting the ignoble. So knights were most often made by the king, or his deputies; in the late Middle Ages, sovereigns began to forbid their subjects to make knights, as they forbade them other military preparations.

By about the late 13th century, partly in conjunction with the focus on courtly behaviour, a code of conduct and uniformity of dress for knights began to evolve. Knights were eligible to wear a white belt and golden spurs as signs of their status. Moreover, knights were also required to swear allegiance to a superior in the feudal pyramid — either to a liege lord or to a military order.

In theory, knights were the warrior class defending the people of feudal Christianity and bound by a code of chivalry. Chivalry (like the samurai's bushido) was a set of customs that governed the knights' behaviour, but was perhaps less scrupulously observed. Knights served mightier

lords, usually as vassals, or were hired by them. Some had their own castles, while others joined a military order or a crusade. In reality, rules were often bent or blatantly broken by knights as well as their masters, for power, goods or honour. So-called robber knights or robber barons even turned to organized crime, some based in a castle.

In times of war or national disorder the monarch would typically call all the knights together to do their annual service of fighting. This could be against threats to the nation or in defensive and offensive wars against other nations. Sometimes the knights responding to the call were the nobles themselves, and sometimes these men were hired by nobles to fight in their stead; some noblemen were disinclined or unable to fight.

As time went by, monarchs began to prefer standing (permanent) armies led by officers rather than knights, because they could be used for longer periods of time, were more professional and were generally more loyal. This was partly because those noblemen who were themselves knights, or who sent knights to fight, were prone to use the monarch's dependency on their resources to manipulate him. This move from knights to standing armies had two important outcomes: the implementation of a regular payment of "scutage" to monarchs by noblemen (a money payment instead of active military service) which would strengthen the concept and practice of taxation; and a general decrease in military discipline in knights, who became more interested in their country estates and chivalric pursuits, including their roles as courtiers.



The Knights of Malta also dropped their traditional role of heavy cavalry as they moved from one island fortress to another across the Mediterranean Sea. Instead they became skilled in Naval warfare and engaged in frequent sea battles with the Ottoman Empire and the Barbary Pirates until nearly the end of the 18th century.

In some countries, knighthood was merged into the nobility, remaining only as a low or genetic noble title; thus the aristocratic estate's chambers in the diets of the realms of Sweden and Finland were each called House of knights.

Military-monastic orders

A military order is a Christian order of knighthood that is founded for crusading, i.e. propagating and/or defending the faith (originally Catholic, or Orthodox, after the reformation sometimes Protestant), either in the Holy Land or against Islam (Reconquista) or pagans (mainly Baltic region) in Europe, but may become 'secularized' later.

History

Christian military orders appeared following the First Crusade. The foundation of the Templars in 1118 provided the first in a series of tightly organized military forces which protected the Christian colonies in the Outremer, as well as fighting non-Christians in Spain and Eastern Europe.

The principle feature of the military order is the combination of military and religious ways of life. Some of them like the Knights of St John and the Knights of St Thomas also cared for the sick and poor. However they were not purely male institutions, as nuns could attach themselves

as convents of the orders. One significant feature of the military orders is that clerical brothers could be, and indeed often were, subordinate to non-ordained brethren.

Joseph von Hammer in 1818 compared the Christian military orders, in particular the Templars, with certain Islamic models such as the shiite sect of Assassins. In 1820 Jose Antonio Conde has suggested they were modelled on the ribat, a fortified religious institution which brought together a religious way of life with fighting the enemies of Islam. However popular such views may have become, others have criticised this view suggesting there were no such ribats around Palestine until after the military orders had been founded. Yet the innovation of fighting monks was something new to Christianity.



The role and function of the military orders has sometimes been obscured by the concentration on their military exploits in Syria, Palestine, Prussia, and Livonia. In fact they had extensive holdings and staff throughout Western Europe. The majority were laymen. They provided a conduit for cultural and technical innovation, for example the introduction of fulling into England by the Knights of St John, or the banking facilities of the Templars.

Because of the necessity to have a standing army, the military orders were created, being adopted as the fourth monastic vow.

List of military orders

Listed in date of founding

- Crusade Orders formed in the Outremer
- Order of the Hospital of St. John or The Hospitallers. Founded c.1070; Papal Order 1113
- Poor Knights of Christ and the Temple of Solomon or The Templars. Founded c.1118. Papal Order 1128 - the first purely military order
- Knights of St Lazarus Founded early 12th Century. Militarised c.1123 - Most likely an offshoot of the Hospitallars
- Order of Montjoie Founded c.1180.
- Teutonic Knights of the Hospital of St Mary of Jerusalem or The Teutonic Knights Founded 1190. Papal Order 1198.
- Hospitallers of St Thomas of Canterbury at Acre or Knights of St Thomas Acon. Founded 1191 Militarised c.1217
-

Other Orders. formed within Europe

- Order of Calatrava Founded 1158
- Order of Santiago Founded 1170
- Order of Aviz - Portuguese Founded 1176
- Order of Sant Jordi d'Alfama - Order of St. George of Alfama was amalgamated with the Aragonese Order of Montesa Founded 1201
- Livonian Brothers of the Sword - in 1237, it joined the Teutonic Order Founded 1202
- Order of Dobrzyń - order absorbed by the Teutonic Order in 1228 Founded 1216
- Order of the Blessed Virgin Mary of Mercy Founded 1261
- Order of Santa Maria de España - a Spanish seafaring military order Founded 1275
- Order of Montesa - first members comes from Order of Calatrava ; Knights Templar's assets in Kingdom of Valencia Founded 1317
- Order of Christ (Order of the Knights of Our Lord Jesus Christ)- Portuguese founded in 1318 from the assets of the Knights Templar in that country ; first Grand master from Order of Aviz
- Order of the Holy Sepulchre - a military confraternity, rather than an order Founded 1342

- Order of the Dragon (Ordo Draconis) Founded 1408
- Order of Our Lady of Bethlehem Founded 1459
- Knights of St. George - Austria Founded 1464
- Order of St. Stephen - a Tuscan seafaring military order intended to augment the Knights of St John Founded 1561
- Order of Sagred Spirit -France. Founded 1578

It is possible for a non-crusading order to be founded explicitly as a military order. This is the case of the Orden Militar de la Constancia (Spanish 'the Military Order of Loyalty'), founded by the authorities in the Spanish protectorate zone of Morocco on 18th August 1946. Awarded to military officers and men, Moroccan and Spanish, in a single class. Obsolete 1956.

Chivalric orders

After the Crusades, the military orders became idealized and romanticized, resulting in the late medieval notion of chivalry, as reflected in the Arthurian romances of the time. The creation of chivalric orders was fashionable among the noblesse in the 14th and 15th centuries, as remains reflected in contemporary honours systems, and the term order itself, notably the Order of Saint George, founded by Charles I of Hungary in 1325/6, the Order of the Garter, founded by Edward III of England in ca. 1348, the Order of the Dragon founded by king Sigismund of Luxemburg in 1408, the Order of the Golden Fleece, founded by Philip III, Duke of Burgundy in 1430, and the Order of St Michel, founded by Louis XI of France in 1469.



D'Arcy Boulton (1987) classifies other chivalric orders of the 14th and 15th centuries into the following categories:

Monarchical Orders, with the presidency attached to a monarch.

- Order of Saint George, founded by Charles I of Hungary in 1325/6
- Order of the Garter, founded by Edward III of England in ca. 1348
- Order of the Most Holy Annunciation, founded by Amadeus VI, Count of Savoy in 1362.
- Order of the Golden Fleece, founded by Philip III, Duke of Burgundy in 1430
- Order of St Michel, founded by Louis XI of France in 1469
- Order of the Holy Spirit, in France
- Order of the Thistle of Scotland
- Order of Saint Stephen, Tuscany, founded by Cosimo de' Medici, Grand Duke of Tuscany, in 1561
- Order of Saint Joseph, Tuscany

Confraternal Orders

Princely Orders, founded by princes; most of these were founded in imitation of the Golden Fleece, after 1430.

- Order of Saint Catherine, founded by Humbert, Dauphin du Viennois in ca. 1335
- Order of St. Anthony, founded by Albrecht I of Bavaria in 1384
- Society of the Eagle, founded by Albrecht von Habsburg in 1433
- Society of Our Lady (also known as the Order of the Swan), founded by Friedrich II of Brandenburg in 1440
- Order of Saint Hubert, founded by Gerhard V of Jülich and Berg in 1444
- Order of the Crescent, founded by René d'Anjou in 1448

- Society of Saint Jerome, founded by Friedrich II of Wettin in 1450
- Baronial Orders, like the Order of Saint Hubert (Barrois, (1422)) and the Noble Order of Saint George of Rougemont Also called Confraternity of Saint-Georges of Burgundy (Franche-Comté, 1440)
- Fraternal Orders, formed ad-hoc for a certain enterprise
- Compagnie of the Black Swan, founded by 3 princes and 11 knights in Savoy (1350)
- Corps et Ordre du Tiercelet, founded by the vicomte de Thouars and 17 barons in Poitou (1377–1385)
- Ordre de la Pomme d'Or, founded by 14 knights in Auvergne (1394)
- Alliance et Compagnie du Levrier, founded by 44 knights in the Barrois (1416–1422), subsequently converted into the Confraternal order of Saint Hubert (see above).

Votive Orders

Temporarily formed on the basis of a vow; these were courtly chivalric games rather than actual pledges as in the case of the fraternal orders; three are known from their statutes

- Emprise de l'Escu vert à la Dame Blanche (Enterprise of the green shield with the white lady), founded by Jean Le Maingre dit Boucicaut and 12 knights in 1399 for the duration of 5 years
- Emprise du Fer de Prisonnier (Enterprise of the Prisoner's Iron), founded by Jean de Bourbon and 16 knights in 1415 for the duration of 2 years
- Emprise de la gueule de dragon (Enterprise of the Dragon's Mouth), founded by Jean comte de Foix in 1446 for 1 year.
- Cliental Pseudo-Orders, without statutes or restricted memberships, these were princes' retinues fashionably termed "orders"
- Ordre de la Cosse de Genêt (Order of the Broom-Pod), founded by Charles VI of France ca. 1388
- Order of the camail or Porcupine, created by Louis d'Orléans in 1394
- Order of the Dove, Castile, 1390
- Order of the Scale of Castile, ca. 1430
- Honorific Pseudo-Orders, without statutes, these were honorific insignia bestowed on knights on festive occasions, consisting of nothing but the badge
- Order of the Holy Sepulchre, bestowed to knights who made the pilgrimage to Jerusalem, since the 15th century.
- Knights of Saint Catherine of Mount Sinai, similar to the above, bestowed from the 11th to the 15th century
- Order of the Golden Spur, a papal order
- Knights of the Bath, in England. (recreated in 1725)

Modern orders

- Order of the Elephant, Denmark, founded by Christian I in 1693
- Order of St. Andrew, Russia, founded by Tsar Peter the Great in 1698
- Order of the Seraphim, Sweden, founded by Frederick I in 1748
- Order of Saint Stephen, Hungary, founded by Empress Maria Theresa in 1764
- Order of Saint Stanislas, Poland, founded by the last native King of Poland, Stanislas Augustus Poniatowski, on May 8th 1765

Honorific orders

From roughly 1560, purely honorific orders were established, designed as a way to confer prestige and distinction, unrelated to military service or chivalry in the more narrow sense. Such orders were particularly popular in the 17th and 18th centuries, and knighthood continues to be conferred in various countries.

There are many monarchies and also republics that also follow the practice. Modern knighthoods are typically awarded in recognition for services rendered to society, services which are no longer necessarily martial in nature. The musician Elton John, for example, is entitled to be called Sir Elton. The female equivalent is a Dame.

Accompanying the title is the given name, and optionally the surname. So, Elton John may be called Sir Elton or Sir Elton John, but never Sir John. Similarly, actress Judi Dench D.B.E. may be addressed as Dame Judi or Dame Judi Dench, but never Dame Dench. Wives of knights, however, are entitled to the honorific "Lady" before their husband's surname. Thus Sir Paul McCartney's ex-wife was styled Lady McCartney, rather than Lady Paul McCartney or Lady Heather McCartney. The style Dame Heather McCartney could be used; however, this style is largely archaic and is only used in the most formal of documents.

State Knighthoods in the Netherlands are issued in three orders, the Order of William, the Order of the Dutch Lion, and the Order of Orange Nassau. Additionally there remain a few hereditary knights in The Netherlands.

In Italy, the Cavaliere is an honour equivalent to a knighthood.

In France, among other orders are the Légion d'Honneur, the Ordre National du Mérite and the Ordre des Arts et des Lettres. The lowest of the ranks conferred by these orders is Chevalier, meaning Knight.



Richard the Lionheart in the crusade.