

could be persuaded to return to the East for another tour of duty, having withdrawn from the last campaign after its opening forays. Honorius and Frederick apparently hoped to tap any remaining enthusiasm left in the Hungarian king. The extent of the personalisation of Andrew's copy of *Iustus Dominus*, however, is more limited than that addressed to Henry, who cut the figure of an even more viable crusader. Not only had he inherited the crusade vow of his father, King John, but he was also signed with the cross in 1216 in order to gain papal protection at a time of civil war when he was only nine years old and extremely vulnerable. Henry had enjoyed the special protection of the papacy and now the time had come to make good on his part of the bargain. Through his legates Guala and Pandulph, Honorius had played an instrumental role in shoring up the king's grip on the throne and bringing peace to England after the civil war⁶². Furthermore, while Philip II's copy of *Iustus Dominus* was dated 11 April, Honorius's personalised appeal to Henry was not issued until 27 April – a mere fortnight after Henry was declared to be „of legal age“ on 13 April⁶³. Is it possible that the curia waited until Henry had entered into his majority before addressing the young king? Or is this just a coincidence? Viola Skiba argues that Honorius did not realistically believe that Henry III would personally depart on crusade because of his age⁶⁴. But the tailoring of the letter argues against this, since it would have been a waste of time if that were the case, and it must be remembered that Frederick's crusade was planned for 1225, that is, two years after the issue of *Iustus Dominus* and only a few months before Henry's eighteenth birthday. For a multiplicity of reasons, therefore, conditions were ripe for an English royal crusade and Honorius probably thought that Henry represented the more viable of the two monarchs, which would explain why he and his staff put extra effort into the personalisation of Henry's copy of the letter.

But the kings of France, Hungary and England were not the only monarchs to receive *Iustus Dominus*. Nestled between the variant wordings addressed to Andrew and Henry, the papal register also preserves a note that states, somewhat opaquely, that *Iustus Dominus* was sent with similar alterations to „other kings“⁶⁵. This chancery note

62) SMITH, *Curia and Crusade* (see n. 2) pp. 277–284.

63) Simon LLOYD, *English Society and the Crusade, 1216–1307* (1988) p. 209.

64) SKIBA, *Honorius III*. (see n. 2) p. 330.

65) Reg. Vat. 12, fol. 53v: *In eundem modum aliis regibus quibusdam verbis mutandis competenter mutatis*.