networks than others had assembled, and were particularly effective in the way they dragged even catholic authors into making the case against the purgatory.

The *Purgatory* is unique in Jones' output. It is certainly the most scholarly of his work. Aspects of its ethnographic content can be seen several years later in Gerard Boate's *The Natural History of Ireland*. This work of description could also be seen as inevitably part of the process of the English and Scottish Protestant minorities exercising control over the natives as they sought to convert them. Jones can be viewed as a very junior member of a community of natural philosophers that extended outwards from London. This group formed a network that reached into Ireland, including Arnold Boate, Gerard's brother. Bishops Bramhall and Bedell interacted with Jan Comenius and John Dury in a network of correspondence that included the noted chemist Robert Boyle, youngest son of the Earl of Cork. Jones, who would later succeed his uncle Bishop Ussher as vice-chancellor of Trinity College Dublin, certainly would have claimed some connection to this group, if not full membership. Steven Shapin has extensively discussed how these networks of gentlemen constituted scientific truth in a way that was closely related to their honor as gentlemen. On one hand this group is viewed as advancing knowledge, but at the same time, that knowledge was justified and used to advance power and control over the Irish. Thus internal to the *Purgatory* is a conflict between an emerging discourse of ethnography and a polemical intent to prove the Catholic concept of purgatory false.

As Patrick Little has made clear, these were particularly turbulent times. Cork had been a particular target of Wentworth during his time in office, and later Cork contributed to his ultimate downfall and execution by testifying against him. But according to Little, Cork had at other moments thrown in his lot with Wentworth. "The subtlety of the earl's actions and motives during this period is a useful reminder of the complexity of the New English position in early modern Britain." The *Purgatory*, it would appear, was written but not printed in the midst of this process of shifting alliances.

The *Purgatory* is also significant as the first example of Jones' long memory. Jones played a long game, as can be seen by the way he held onto the manuscript of the *Purgatory* until the London edition of 1647. The intervening period was among the most chaotic in Irish history, and as will be seen, was particularly turbulent for Henry Jones. It is remarkable that he not only preserved the manuscript, but had it ready for use when its value as a printed testimony against Catholic abuses in Ireland was again relevant.

There is evidence that Henry Jones was advancing his profile beyond the Midlands / South Ulster region of the dioceses of Ardagh and Kilmore. Though the

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