

“Amddiffyniad y Bedyddwyr yn
erbyn Ymosodiadau y bobl a elwir
Quakers.” Llundain. Argraphwyd
1658.*

WING is incorrect (*Short Title Catalogue*, B.3834.) in locating this work at Aberystwyth. Mr. B. G. Owens of the National Library, who is also editor of the *Transactions of the Welsh Baptist Historical Society*, says in a letter, “The reference in Wing’s *Short Title Catalogue* to a copy of this work at the National Library is difficult to understand. It seems that Wing did not consult this Library at all while preparing his work, at least there is no one at present on the staff who can recollect that he did, for we have scores of thousands of books which he has not recorded. None of us knows either from what source he obtained such references as he does include books on our shelves. It seems most unlikely, therefore, that a copy of *Amddiffyniad* is here at all. There is no reference to it in our *Short Title List of Welsh Books*, 1546-1700. (see *Journal of the Welsh Bibliographical Society*, 11, pp. 176-88, 210-28, 254-69; IV, pp. 59-68), nor in our General Catalogue, nor can the authorities in our Printed Book Section give any information concerning it.”

The earliest known reference to this work, under its Welsh title, is in the *Cambrian Bibliography* of Gwilym Lley (William Rowlands). It does not appear, for example, in the earlier work, *Cofrestr o’r holl Lyfrau Printiedig, gan mwyaf a gyfansoddwyd yn yr Iaith Gymraeg, neu a Gyfieithwyd iddi hyd y Flwyddyn 1717*, the work of Moses Williams. Rowlands assigns the *Amddiffyniad* to two Baptists named John Price and William Bound, of whom he gives short biographies. His footnote gives two references, Joshua Thomas’ *Hanes y Bedyddwyr* p. 109-10, and Brook’s *History of the Puritans*, vol. iii, p. 293. Of these two works the former is evidently the more important, for Rowlands’ biographies, especially that of Price, are greatly indebted to it. Joshua Thomas, in the 1778 edition of his work, relates how Hugh Evans, who, having spent some years in England, became the first to exercise a settled ministry among the Baptists of Montgomeryshire, was subject to attacks by the Quakers and, in particular, John Moon, who had published a work in which Evans was called, “the blind priest of

* *A Defence of the Baptists against the Attacks of the people called Quakers*. London. Printed 1658.

Wales” (y ffeiriad dall o Gymru). To this work Price and Bound had composed and published a reply. He does not, in the 1778 edition, give the title of either work : all the relevant information is as follows :—

“Bu Mr. H. Evans lafurus a defnyddiol yn ei wlad tra parhaodd ei amser, yr hyn ni bu ond ychydig dros ddeng mlynedd wedi ei ddyfodiad. Yn hynny o amser cafodd ef a'i frodyr lawer o flinder gan y bobl a elwir Cwaceriaid. Buant yn ei fawr wrthwynebu yn ei fywyd, ac wedi ei farw, darfu iddynt ei enllibio a'i erlid. Darfu i ddau o'i frodyr yn y ffydd “scrifennu ac argraphu amddiffyniad iddo, yn ol ei farw. Nid oes gennyf i ond rhan o'r llyfr hwnnw, o ba un y cefais y rhan fwyaf o'r Hanes uchod. Argraphwyd y llyfr yn Llundain 1658”.

(“Mr. H. Evans was both diligent and effective in his country for the rest of his life, which lasted not more than 10 years after his return to it. In this time he and his brethren were greatly troubled by those people called Quakers. They were violently opposed to him during his life, and after his death they reviled and vilified him. Two of his brethren in the faith wrote and published an apology for him, after his death. I only possess a part of that work, from which I have gathered the greater portion of the foregoing information. The book was published in 1658”.)

Joshua Thomas goes on to refer, on the same page (p. 109), to John Moon as the one who made the attack and to Price and Bound as the apologists. The works to which he is making reference are, without doubt the tracts, *The true light hath made manifest darkness*, by John Moon, which makes mention in the title of the names of those who are the subjects of this attack, Hugh Evans, John Price, Daniel Penry, Reese Davies, John Prosser, E. Oliver and V. Powell, and John Price's answer, *The Sun outshining the Moon*, which contained Bound's *A brief discovery of the erroneous tenets of those who are distinguished by the name of Quaker*. It is to these titles, translated into Welsh, that Thomas makes reference in the later edition of his history, which was edited by the Rev. B. Davies and published at Pontypridd in 1885. The relevant passage in this edition (p. 258) reads :—

“Argraffodd John Moon lyfr a elwir : *Y gwir Oleuni a unaeth i'r Tywyllkuch ymddangos* Ni chynwysa y rhan a ysgrifennodd Mr. J. Price o'r llyfr a argraffwyd yn 1658 ond 23 tud. wythplyg. Y mae y ddau dudalen cyntaf yn eisiau yn y darn sydd genyf, y mae y gweddill ynddo; ac ymddiffyniad ydyw iddo ei hunan ac i'r gweinidog, yr hwn yn awr oedd wedi marw ac nis gallai ateb drosto ei hunan. Penawd cyfredol y llyfr yw : *Yr haul yn fwy ei bewyrch na'r Llewad*; gan gyfeirio, mae'n debyg, at enw Mr. J. Moon”.

("John Moon published a book with the title, *The true light hath made manifest darkness* Of the work published in 1658, the section written by Mr. J. Price amounted to only 23 octavo pages. The first two pages are missing in the copy I possess, but the rest of it is there. It is an apology for himself and for the minister, who, being dead, is unable to answer for himself. The title of the book is: *The Sun outshining the Moon*, a reference, it seems, to Mr. J. Moon's name".)

The titles of these works in the Pontypridd edition of Joshua Thomas, are exact translations of the known English titles. As the *Cambrian Bibliography* was published in 1869, this second edition of *Hanes y Bedyddwyr* was not available to Gwilym Lleyn, nor to the Rev. Silvan Evans, who edited his work. It seems therefore probable that the title, *Amddiffyniad y Bedyddwyr, etc.*, was devised by Rowlands from the account of the work given in the 1778 edition of Joshua Thomas and that, as Thomas was evidently referring to *The Sun outshining the Moon*, in the known English version, that no edition or translation of a work by Bound and Price, bearing the title, *Amddiffyniad, etc.*, has ever existed outside the pages of the *Cambrian Bibliography*.

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