



**The Cross and the Shamrock: Or, How To Defend
The Faith. An Irish-American Catholic Tale Of
Real Life, Descriptive Of The Temptations,
Sufferings, ... Patrick In The Great Republic of
Washington.**

Hugh Quigley

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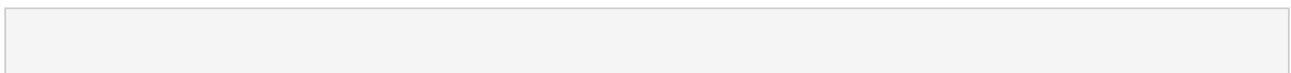
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“It is original, fresh vigorous, and marked here and there by a passage of rare beauty and true pathos. It could have been written by nobody but an Irish missionary priest, and one in whom all contradictions meet....Deeply interesting....The author is earnest, and has written out of a full and overflowing heart.” - Brownson's Quarterly Review, 1854

“A simple and touching record of the trials and temptations to which, too often, the Irish Catholic is exposed on arriving in the Great American Republic. But the faith which has supported him in so many trials at home, which has been a lamp unto his feet and as a staff in his hands, failed him not here. ‘The Cross and the Shamrock’ triumph over the assault of man and devil, of Protestant poormaster and Evangelical philanthropist – the latter the worst devil of the two. Of the former we have a specimen in Van Stingey, – a Yankee Mr. Bumble, -and quite a gem in his way....We have much pleasure in recommending this little work to our readers.” – Montreal True Witness

“The author of this excellent tale is evidently an earnest man. Impressed with a strong sense of the wrongs which the poor Irish at service too often endure, he has aimed to depict these in such a manner as may excite the attention of careless employers, and point out to the sufferers themselves the rewards of patience and perseverance. The characters are very well sketched...The book is a prize to our Irish Catholic readers, notwithstanding its little defects of form.” -Catholic Telegraph

“Published in Boston by Patrick Donahoe in 1853, ‘The Cross and the Shamrock; or How to Defend the Faith’ was extremely successful, selling some 250,000 copies by 1878, most of them presumably to Famine-generation immigrants....This is a quintessential Catholic-tract novel, and in his preface, Quigley gives four standard reasons for having written it: first, to alleviate the dangerous condition of his ‘poor, neglected, and uninstructed brethren,’ the Famine immigrants, and ‘to remove prejudice from the public mind,’ second, to provide ‘some antidote, some remedy’ to ‘the corruption of the cheap trashy literature that is now ordinarily supplied for the amusement and instruction of the American people...in every rail-car, omnibus, stagecoach, steamboat, or canal-packet,’ third, to supply Irish Catholics with ‘cheap and amusing literature, to entertain them during the few hours they are disengaged from work,’ literature ‘having for its end the exaltation and defense of the glorious old faith, and the vindication of his native land;’ and fourth, by recording certain ‘manly defenses’ of Catholicism, to enable the audience ‘to refute, in a simple, practical manner, for the edification of their opponents, the many objections proposed to them about the faith.’” -Charles Fanning, *The Irish Voice in America: 250 Years of Irish-American Fiction*



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