



An Unveiling and a Blessing

On October 25, 2017, Marquette University Law School held an unveiling and blessing of a portrait to be hung in its Chapel of St. Edmund Campion. The story of the portrait and its suggestive significance can be found in the remarks at the event, variously by Dean Joseph D. Kearney, the Hon. Paul D. Clement, Henry Wingate, and Rev. Thomas S. Anderson, S.J.

Dean Joseph D. Kearney

Good afternoon. It is a great privilege for me to welcome all of you to Ray and Kay Eckstein Hall. We are very grateful for your presence today. In opening, I am tempted to ask, “How did this gathering come to be, or how did we arrive here?” Yet it would not be within my comparative advantage, as a mere *lawyer*, to take that as a sort of almost-existential question. So, while reserving a somewhat broader reflection for my closing remarks, here I will give only the essential context—the proximate cause, if you will—of this ceremony to unveil and bless a particular portrait.

Part of the story is our being home to the St. Edmund Campion Chapel. It is an elegant room, just a hundred feet or so from here, though unable to fit a group of this size. If you have never seen it, let me suggest that you stop by there later this afternoon. And please come back—as soon as tomorrow, by which time the painting will be hung.

So we have the Campion Chapel. We have it because we wanted—insisted upon—a Catholic chapel when we were designing Eckstein Hall some 10 years ago. The *name* is a bit of an homage to Ray Eckstein, our great benefactor, along with his wife Kay: Ray was a graduate of Campion High School, in Prairie du Chien, Wisconsin, before enrolling at



Rev. Thomas S. Anderson, S.J.

Marquette University in 1943. Indeed, shortly after our receiving word of the Ecksteins' extraordinary gift to the Law School, I allowed to our then-president, Rev. Robert A. Wild, S.J. (who is here this afternoon), that if Campion had not closed in 1975, perhaps the Eckstein gift would have gone there, in which case the Law School would still be in Sensenbrenner Hall. You will permit me to note, in referring

to Ray Eckstein, that his great-grandson, Michael Behrens, also is here with us this afternoon: Michael is a freshman at Marquette University and so in his first semester on campus. He is the grandson of Teresa Eckstein and a most welcome guest this afternoon as a representative of the Eckstein family.

What else immediately occasions our being here today? In 2013, we at Marquette Law School had the great privilege of welcoming, for our annual Hallows Lecture, the Hon. Paul Clement. Mr. Clement is, it's not too much to say, the nation's leading advocate before the Supreme Court of the United States. He is a partner at Kirkland & Ellis in Washington, D.C., and his career has included service as the solicitor general of the United States, from 2005 to 2008. Between his government service and his years in private practice, Mr. Clement has argued more than 85 cases before the Supreme Court. To call that number “extraordinary”

only begins to hint at its unusual nature. Mr. Clement's Hallows Lecture here was outstanding.

Yet Paul Clement has very high standards. Upon returning home after the lecture, he told me that Eckstein Hall had a single flaw. There seemed to me only two possibilities. One was the fact that we have only two fireplaces—one in the Aitken Reading Room and the other between the Zilber Forum and the Tory Hill Café—whereas we had wanted three. (The third would have been between the café and the outside.) But then I remembered that the president at the time told me that in fact we *have* three fireplaces—the one between the forum and the café being two-sided and thus counting as two. That seemed a bit, well, Jesuitical to me, but I am respectful of presidential authority and so have regarded that matter as resolved. (To be sure, I mean the matter of how many we currently have, not whether we should ever add another.) So, once I recalled all that, I realized that Mr. Clement must mean that we needed a portrait of St. Edmund Campion in the chapel. The fireplace point being unavailable as a matter of law, this seemed the only deficiency in the building. I was correct, and, better yet, Mr. Clement said that he wanted to commission and donate such a portrait.

Such is the proximate cause, as I have said. So permit me to yield the podium to Paul Clement, whose professional work I have already mentioned, although I might note that he is a graduate of Cedarburg High School, Georgetown University, and Harvard Law School. I would add only that I am grateful to Pope Paul VI for his canonization of Edmund Campion in 1970 on this date. The pope was very kind, even years in advance, to select a date that would come *between* the October and November argument calendars of the Supreme Court of the United States and thus would not directly conflict with our future benefactor's professional obligations.

Please welcome back to his hometown and Eckstein Hall the Hon. Paul Clement.

Hon. Paul D. Clement

Thank you, Dean. It is a great pleasure to be back here in Milwaukee and to be back at the Law School. It is my pleasure today also to say a few words about St. Edmund Campion, S.J.—how fitting it is that the chapel at the Law School is named for him and what a wonderful opportunity it is for us to have this portrait of the saint.

In saying that I think St. Edmund Campion to be a wonderful namesake for the chapel at the Law School, I do not mean to suggest that it was the most obvious choice. Certainly, for a Catholic law school chapel, one might think that St. Thomas More—that other English martyr—might be a slightly more obvious choice. He was, after all, a lawyer and, more to the point, is the patron saint of lawyers. Now, I think that there is something to be said for taking the obvious choice in naming things—maybe that is because every Sunday I go to church at St. Mary's. But I do think, in this case, that this far-from-obvious choice was truly inspired, and I want to suggest a few reasons why that is the case. Before I do, though, just so that everyone is on more or less the same page, so to speak, I want to offer a brief outline of the saint's life.

Edmund Campion was born in 1540, in England, to relatively middle-class means, and he was martyred 41 years later, in 1581. His early life, I think it fair to say, did not suggest its end. He was a very popular scholar at Oxford University and nominally a deacon in the Anglican Church. He was also—based on a performance that he gave when Queen Elizabeth visited Oxford—a favorite of, perhaps not the queen, but at least some of her closest advisors. But at the same time that he was a deacon in the Anglican Church and rising in Elizabethan society, Campion never lost his Catholic leanings—and his Catholic faith grew at roughly the same time that the repression of the Catholic Church in England was growing.

“The Jesuits are less part of my students’ lives
than they were for me growing up. . . .
But [these students] are part of the
Catholic, Jesuit tradition, too. . . .”

Joseph D. Kearney



Various members of the Marquette University Jesuit community flank the portrait after the unveiling (left to right): Rev. Joseph G. Mueller, S.J.; Rev. William S. Kurz, S.J.; Rev. Robert A. Wild, S.J.; Rev. Thomas S. Anderson, S.J.; Rev. G. Thomas Krettek, S.J.; Rev. John A. Schwantes, S.J.; and Rev. John D. Laurance, S.J.

The confluence of those two events caused Campion to leave England, first to Ireland for a couple of years; then, when the oppression reached Ireland, he fled to the Low Countries, where he spent some time at an English college there, studying for the priesthood. But after a couple of years at the English college, he had a different calling, which was to join the Society of Jesus. So he became a Jesuit, spent roughly six years in Prague as a scholar and a priest, and then had his calling to go back to England, on a mission of near-certain martyrdom.

Campion took up that mission, and while back in England—essentially preaching to an underground Catholic Church—he wrote two very famous tracts. One was referred to (not by him but by the English authorities at the time) as “Campion’s Brag”: It explained the nature of his mission in England.

The other was a more theological book called *Ten Reasons*, which was a defense of the Catholic faith. He was eventually captured, essentially in the midst of offering the Mass at a private home. He was brought to the Tower of London, tortured, and put to death at the Tyburn in London (near where you now see the marble arch in present-day London).



Jean Clement with her son, Paul Clement

Evelyn Waugh, the famous British author of such works as *Brideshead Revisited*, penned a biography of Campion, and he divided it into four chapters, or phases, of the saint’s life: the scholar, the priest, the hero, and the martyr. So, with apologies to Waugh, I would like to borrow from that formulation and essentially offer four reasons why I think that St. Edmund Campion is such a wonderful namesake for the chapel at the Law School.

THE SCHOLAR

Campion was, by all accounts, a great scholar at Oxford. And so, in a sense, from that alone, it is fitting that this scholarly institution has named its chapel for him. Yet I think that the point ultimately is less his scholarship at Oxford than the fact that upon returning to England he wrote the two tracts that I’ve mentioned.

Justice Antonin Scalia, for whom both the dean and I clerked a couple of years apart, gave a number of speeches that have recently been collected in a volume called *Scalia Speaks*, which I highly recommend. One of the speeches is about civic education. Justice Scalia recounts there a proverbial (I believe) incident involving

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Paul D. Clement

a crusty old secular scholar. When confronted with the suggestion that Jesus was one of the greatest people in history, this crusty old scholar retorted, “Ah, Jesus—what has *he* written?”

Now, I think that one does not have to go quite that far to say that the measure of a scholar is the writing he or she left behind. But the reality is that there were many, many English priests who were martyred during the time of this repression, and the reason, among others, that we remember St. Edmund Campion is these writings—which gave great inspiration to the Catholics in England at the time, even as they also gave reason for the crown and the realm to seek him out and persecute him. So Campion, the scholar, is one reason to remember him here.

THE PRIEST

For these purposes in particular, I think it to be important that, as I noted, St. Edmund Campion was not just a priest but a member of the Society of Jesus. It is uniquely appropriate, of course, for a Jesuit law school to have a Jesuit saint as the namesake for its chapel. But I think it is also worth remembering what it meant to be a member of the Society of Jesus at that time, particularly for an Englishman. At that time, the society was just 33 years old, so its founding was fresh in the memory of everyone—as was its connection with Spain, which at that point was the greatest rival to England. Of course, that meant *Catholic* Spain. For an Englishman to join the Society of Jesus made him uniquely dangerous from the perspective of the crown, but in some ways it also made him uniquely inspirational to underground churchgoers in England. He represented a real break from the parish priests of the past: he was in the society that was at the vanguard of the Counter-Reformation.

So when he undertook his mission to England, he really was a source of great hope. Just to give you

a little sense of this, I will quote just one paragraph from “Campion’s Brag,” referring to sort of the spirit of the Society of Jesus at the time. He wrote to his persecutors:

Many innocent hands are lifted up to heaven for you daily by those English students, whose posteritie shall never die, which beyond seas, gathering virtue and sufficient knowledge for the purpose, are determined never to give you over, but either to win you heaven, or to die upon your pikes. And touching our Societie, be it known to you that we have made a league—all the Jesuits in the world, whose succession and multitude must overreach all the practices of England—cheerfully to carry the cross you shall lay upon us, and never to despair your recovery, while we have a man left to enjoy your Tyburn, or to be racked with your torments, or consumed with your prisons. The expense is reckoned, the enterprise is begun; it is of God; it cannot be withstood. So the faith was planted: so it must be restored.

Let me give two more reasons why I think this is such an excellent choice for the Law School.

THE HERO

Now, there is obvious and undeniable heroism in the return by Campion to England, fully knowing that his death as a martyr was nearly certain. But what was, I think, so hard for the rest of society to understand was his willingness to die for an idea. Waugh recounts an incident after Campion has already been held in the Tower, where he is brought before Queen Elizabeth and her top advisors, and they offer him not just the opportunity to avoid death but to become an Anglican priest, probably a bishop, and restore himself to society. Of course, he declines, and, for this, the queen and her courtiers just cannot understand his thinking. As Waugh captures it, “From

earliest youth, among those nearest them, they had been used to the spectacle of men who would risk their lives for power, but to die deliberately, without hope of release, for an idea, was something beyond their comprehension.”

Now, I do not mean to suggest that any law student or lawyer really has an analogue to that kind of heroism, but there *are* things lawyers should do that are very difficult for the rest of society to understand. To defend somebody who is obviously guilty, to work tirelessly to get him acquitted, even though you know better than anyone that he is in fact guilty, is a very difficult thing for nonlawyers to understand. To keep a client's confidence—even though the client, truth be told, is hardly honorable—is something very difficult for nonlawyers to understand. Although there is a great difference between the heroism of this saint and the heroism of a day-to-day lawyer, I think it is possible to draw that analogy and that inspiration.

THE MARTYR

Now, most of the serious lessons of martyrdom are of course religious, and I will follow the good dean's lead by suggesting I will not go near those. But I will offer two lessons that are of a more secular nature for lawyers and law students.

One is that the martyrdom of St. Edmund Campion has to remind all of us of the capacity for religious repression. We tend to think of the repression of religious minorities as something that happens in countries where there are immigrants or a small sect of the population that can be discriminated against. But think about England in 1581: Fifty years earlier, the official state religion was Catholicism. It had been a Catholic country, no less than Spain. Within the course of half a century, Catholicism went from being the official state religion to its being a felony of high treason, punishable by death, for a priest to offer reconciliation or for an individual to seek reconciliation from a priest. I believe that lawyers have a special office to protect religious liberty, and I think that the saint and his martyrdom are a reminder of how important that is and how quickly things can change for the worse, if religious liberty is not fought for on a daily basis.

The other lesson—and this, I think, is less obvious: The saint was

a martyr not simply on account of his religious practice, but because he was convicted of high treason for conspiring against the realm and aiding foreign countries. Under the law of England, it would have been sufficient to prosecute St. Edmund Campion simply for being a Catholic priest—that was punishable by death. But England was dealing with lots of other countries, including Catholic countries, and the diplomatic difficulties for England of putting someone to death simply for being a Catholic priest were not something desirable.

So, instead, the government trumped up charges of high treason and arranged for perjurious witnesses to testify against Campion—in the very courts of England from which we all draw inspiration as the font of due process. That all happened, and of course he was convicted. He was not afforded a lawyer in the process, but he was afforded an opportunity to object. And we are told that he objected at one point, “These matters ought to be proved and not urged, declared by evidence and not surmised by fancy.” The saint was, in this sense, a victim, not just of religious persecution, but of a distortion of due process and the rule of law. And so, I think, for lawyers and law students, what better reminder of the importance of honoring the rule of law at all times than the martyrdom of St. Edmund Campion?

It is now my distinct pleasure to bring to the podium Henry Wingate, the artist who has worked with us in putting together the portrait of the saint of whom I have been talking, in order that we may unveil it. Thank you very much.

Mr. Henry Wingate

Speaking at this unveiling gives me a good chance to thank Paul Clement for his idea of having this painting done for the St. Edmund Campion Chapel



Henry Wingate, the artist of the St. Edmund Campion painting

here in the Law School, and for his generosity. Also, thank you, Dean Kearney. It has been a pleasure working with you and Father Tom Anderson on this project, which has been a long one—taking about four years. I have found that these projects usually are a slow process.

As for the process, I will say a few words about that. I like to work from life, meaning that I have a live model at whom I look when I am painting. The color is much better, working from life, and the form—that is, the three-dimensionality—is better than in simply copying a photograph. I also use natural light, which

I find softer and more beautiful than artificial light. I have a studio that has a north-facing window, giving me consistent natural light. It's facing north so that the light is always ambient, the sunlight not coming in directly. The light stays constant throughout the day.

My first challenge was to find a good model that I thought fitting for St. Edmund Campion. In fact, it took me four models before I found the right one. The model posed, and I would do drawings of him in different poses, in different garb. I knew the saint would be wearing a black cassock of a Jesuit and a stole, so that was not complicated. But the pose—there were a lot of options in that respect. I did many different drawings and finally came up with the pose used for the painting. I was very pleased when I did find this pose. I like the way the saint is looking off in the distance, and the way he is holding the crucifix. It is as if he were contemplating the crucifix and just looked up deep in thought. The gold and red of the stole add some color to the painting. The red on the stole and the red of the book are reminders of the saint's martyrdom. The book is a fitting addition because St. Edmund Campion was one of the leading scholars of his day. He wrote *Decem Rationes*, or *Ten Reasons*, which defines why he was a Catholic, while he was secretly serving as a priest in England.

One thing I learned about the saint involved when he was in Prague, not long before he was captured, tortured, and martyred. He had been assigned to go back to England, and he knew—I think everybody knew—that he was most certainly going to be martyred. A fellow priest wrote Campion's name above his door more or less thus: "Edmund Campion, S.J., Martyr." So before he even went to England, they knew and he knew that he would be martyred. What tremendous courage and faith St. Edmund Campion possessed. It was my goal to try to portray some of these traits in the painting. I hope that the painting is a good addition to the chapel and that it will hang there for many years to come.

Thank you for the opportunity to do this project. It has been a blessing being able to paint this saint's portrait.



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Henry Wingate

Dean Kearney

Thank you. Let me ask our chaplain—he has many duties at Marquette University, but we think of him as our chaplain—Father Tom Anderson, of the Society of Jesus, to bless this wonderful new portrait.

Rev. Thomas S. Anderson, S.J.

From the *Book of Blessings*: On the occasion of the unveiling of this beautiful new image of St. Edmund Campion for public veneration, we must be properly disposed and have a clear appreciation of the meaning of this celebration. When the Church blesses a picture and presents it for public veneration by the faithful, it does so for the following reasons: that when we look at the representation of those who have followed Christ faithfully, we will be motivated to seek the city that is to come; that we will learn the way that will enable us most surely to obtain complete union with Christ; that, as we struggle along with our earthly cares, we will be mindful of the saints, those friends and coheirs of Christ, who are also our brothers and sisters and our special benefactors; that we will remember how they love us, are near us, intercede ceaselessly for us, and are joined to us in a marvelous communion.

So, let us pray. O God, source of all grace and holiness, look kindly on your servants who have erected this image of St. Edmund Campion, the friend and coheir of Christ. He is for us your witness to the life of the Gospel and stands in your presence to plead for us. Grant that we may benefit from his intercession. We ask this through Christ, our Lord. Amen.

Dean Kearney

I want to thank all of you for being with us today. I am especially grateful to those who have spoken this afternoon—Paul Clement, who has generously forged a lasting connection with Marquette Law School; Henry Wingate, who, as an artist, leaves a piece of himself here with us; and Father Tom Anderson, who is ever part of the Law School as chaplain.



I earlier suggested the *proximate cause* of our event. Yet it is hard to trace such things precisely—or, to put this in terms borrowed from an expert on such matters, the late Justice Benjamin Cardozo, “[t]he springs of conduct are subtle and varied.” A fuller exploration of the causes underlying this event might include a disclosure that my late uncle, Patrick Grogan, attended Campion High School in the 1940s. In fact, my late mother, in her memoir, described how “another world opened up for me” upon her older brother’s enrollment at Campion. From her family’s visits to the school, she recalled, among other things, “[t]he priests’ surveillance and the ‘tight wraps’ they kept on the campus”—and she attributed this largely “to the town of 4000, which had thirty taverns on its main street.” My mother had various memories of Campion, the school, and shared those with us growing up.

Yet when my mind has turned to Campion, I have often thought of a different story involving my mother. Again in her memoir, she recalled, in the 1990s, going back to her childhood home at 82nd and Green streets on the South Side of Chicago. Let me relate a particular recollection from her, involving her own mother (and more):

Many years later, after the house had been long sold, I went back with my brother and my niece to make a visit. Most startling was that the built-in ironing board . . . was now covered with cabinets. It was at the kitchen table next to this board where I had sat while Mom ironed her seemingly endless linen cloths and I read my school assignments to her during high school and college [at Loyola University in the 1940s and early 1950s].

There we had discussed [Evelyn Waugh’s] *Brideshead Revisited* after I read it aloud to her. She had told me that certain scenes like the seduction scene on shipboard would have

been considered risqué in her era. Pressed for a comment on *Brideshead Revisited* in Father Weyand’s class [at Loyola] the next day after my mother’s remark, I sputtered out what my mother had said as an example of how sensibilities had changed. Father Martin D’Arcy was visiting our class that night in 1951 as a guest of Father Weyand. Father D’Arcy had been Rector of Campion Hall, Oxford, and had baptized Evelyn Waugh. The other students in “Catholic Renaissance” felt rather sorry for me when I blurted out my rather parochial comment, but Father D’Arcy fixed his deep-set eyes on me and said, “Your mother would have made an excellent critic. That is the only scene I asked Waugh to leave out. But he didn’t agree, and I didn’t press the point.”

Just to wrap up the story (and to leave no doubt as to where I got some of my own tendencies), my mother concludes that particular recollection by saying, “I knew I had my ‘A,’ and I blessed Father D’Arcy every time since when I have passed the Martin D’Arcy Art Gallery at Loyola.”

The Jesuits are less part of my students’ lives than they were for me growing up. I could count on hearing stories from my parents of Father Thomas Bryant, Father Martin Carrabine, Father Stewart Dollard, Father Charles Doyle, Father William Finnegan, Father Ralph Gallagher, Father Joseph Hogan, Father Edward Surtz, and others yet, especially of Loyola University midcentury. And I can feel a sort of connection with even Father D’Arcy or Edmund Campion. Our students are not likely to have had such an opportunity. But they are part of the Catholic, Jesuit tradition, too, and this elegant portrait of Edmund Campion—visible even as one draws near the chapel—will help express that to them.

Thank you all for being part of this ceremony. ■