were useless as the resulting verdicts applied only to a
given time and space. No one trial or guilty verdict
will eliminate all hateful speech; the only safe
guard is more free speech, he said.

Instead, he argued truth could be found in the faith that
freedom will prevail. "Truth does not prevail as part of
a prosecution of a hate crime," Greenspan said. "Truth
can only be proven by living it out."

Using quotations from John Milton, Greenspan
forwarded the idea that truth is not infallible, but that
given a choice between laws that favour the power of
the majority to determine what is acceptable or laws
that favour freedom of speech for everyone —
Greenspan believes we should choose the latter.
Greenspan argued reasoned people must be allowed to
freely expose themselves to hateful or disagreeable
speech and decide for themselves whether the ideas are
worth accepting.

"I read Mein Kampf; I did not become a Nazi," he said.
"I read Das Kapital; I did not become a communist."


Gabrielle Giroday is Editorial Page Editor of the
Journal.
Steven Seligman, Journal Features Co-Editor, is a
SAFS member.

BOOK REVIEW

Kenneth Westhues. Administrative Mobbing at the
University of Toronto: The Trial, Degradation, and
Dismissal of a Professor During the Presidency of J.
Robert S. Pritchard. 483pp. Queenston, Ontario: Edwin

J. Philippe Rushton

This book is a work of compassionate advocacy, a
brief for the defense by a professor of sociology who
has himself been convicted (later exonerated) by
academic process run wild. In his detailed account of
the dismissal of Herbert Richardson, Professor of
Religious Studies at St. Michael’s College in the
University of Toronto on the charge of “gross
misconduct” in 1994, Westhues charts and establishes
a new field of sociological inquiry, “academic
mobbing.” Boxed text summarizes some 30 “compare
and contrast” case studies (including my own), plus an
appendix of nine essay-length commentaries on the
book (but unfortunately not including one from the
prosecutor’s side).

Academic Mobbing reads like a “who-dunnit,” or
rather, a “what-dunnit,” because it is only on page 231
that we learn what Richardson is convicted of. In the
eight-year build up, allegations included bad teaching,
abuse of students, administrative neglect, plagiarism,
 scholarly misrepresentation, disloyalty to Catholic
teaching (!), mis-using a four-month medical leave,
and failing to disclose his activities in "Mellen
Enterprises" — the Edwin Mellen Press (which his
opponents labeled a “vanity press,” and, it must be
noted, published Academic Mobbing), and Mellen
University (which, perhaps because it is chartered in
the West Indies, accusers labeled a “diploma mill”).

Prof. Richardson’s biography is fascinating. Born in
1932 in Baltimore, Maryland, he was reared in
Lakewood, Ohio, in a downwardly mobile but
politically liberal WASP family. Forbidden by his
father from joining any “Whites only” fraternity,
Richardson became part of a racially mixed group of
pre-theology students at Baldwin-Wallace College,
outside of Cleveland. In 1955 he did graduate work at
Boston University with Martin Luther King, Jr. as
classmate. From 1956-62 he completed a doctorate at
Harvard University Divinity School where he also
served as Assistant Professor from 1962 to 1968.

In 1968, Richardson became the first Protestant
theologian appointed to the Roman Catholic faculty of
St. Michael’s during the ecumenical euphoria with
which he identified. Achievement-oriented, self-
confident, hard-working, free-thinking, and entre-
preneurial Westhues suggests Richardson’s
quintessentially American, Protestant, liberal
personality was sure to create friction eventually.

According to Westhues, the trigger for the “mobbing”
was theological differences. An example was
Richardson’s 1971 book on sexuality and women’s
issues, Nun, Witch, Playmate: The Americanization of
Sex (Harper & Row). Then there was Rev. Sun Myung
Moon’s Unification Church, tagged by opponents as a
“cult” which Richardson defended from 1976 to 1985,
even testifying before the U.S. Senate on the
legitimacy of religious conversion. More problematic
was his 1974 founding of the Edwin Mellin Press in
Lewiston, New York, building it into a 3 million dollar
a year publishing house, with four thousand titles by

Religious attendance had fallen dramatically. Theological careers were problematic. Ecumenism suffered as conservative Popes and administrators took power. By 1986, Richardson and St. Michael’s were seriously at odds. Despite his stellar productivity — 20 books published (authored, edited, or translated); 25 Ph.D. dissertations and 30 Master’s theses directed, many of them subsequently published; a distinguished teaching award; 100 invited talks at other universities and seminaries — his request for a year’s leave of absence (without pay) was denied. His Dean wrote that the college would “not be destitute” if he decided his future lay elsewhere.

When Richardson refused to sign the theology bylaws the College demanded in 1989 as part of a new contract, saying they violated his academic freedom, each side engaged attorneys. In 1991 Richardson lost his temper in class, shouting at his assistant “Get Out! Get Out! Get Out!” Students complained, reporting their fear of “violent, abusive behavior.” Another protested to six administrators that Richardson questioned the seriousness of the problem of violence against women on campus. (However, he usually got high teacher ratings.) The tribunal struck down the charges of bad teaching and poor scholarship.

The charges sustained against Richardson centered on his non-disclosure of information about Mellen Press and Mellen University, alleged conflicts of interest, and the embarrassment caused, plus the charge of abusing a medical leave. Westhues succeeds admirably in his brief for Richardson’s defense and also in documenting the mobbing phenomenon, although I thought he tap-danced around the creation of Mellen University, saying he found it less interesting to discuss. While I know of colleagues who have (very legitimately) started publishing houses and other businesses, I know of none who have started another university!

SAFS members will enjoy this book. Worthy of a screenplay, it will serve as an excellent source book for many years to come.

Kenneth Westhues, a SAFS member, is Professor of Sociology at the University of Waterloo.

J. Philippe Rushton, also a SAFS member, is professor of psychology at the University of Western Ontario. He is author of Race, Evolution, and Behavior.

“Honesty does not require posturing. In fact, the two things are incompatible. Nor does objectivity require neutrality… Objectivity refers to an honest seeking of the truth, whatever that truth may turn out to be and regardless of what its implications might be. Neutrality refers to a preconceived ‘balance,’ which subordinates the truth to this preconception… The truth is where you find it — and you don’t find it with a preconceived ‘balance’ expressed in mealy mouth words.” Thomas Sowell.