

pumping blood through our veins. Without stress we would be dead. The "bad" stress — distress — is often self-induced by over-reacting to a stressor.

So the objective is to recognize your maximum stress level: in other words, learn to identify which type of reaction is needed and don't fight when it's not required. Everyone is different, so if you're a turtle don't try to be a racehorse.

These are the theories which he developed into his code of "altruistic egotism," a reconstructed version of the old adage about loving your neighbour as you love yourself.

Dr. Selye says of the original version: "I knew there was something wrong with that because I could never do a good job of it." His scientific amendment recognizes the self-preserving function of the ego. "Altruistic egotism" means getting your neighbour to love you in order to protect yourself — and if that means loving for personal gain, "who's to blame you for that?" It is, he claims, a prescription for peace, harmony and personal security.

One hitch is that love is not given on demand — it has to be earned. Dr. Selye urges that humans should hoard this rare quality, love, as bees hoard honey: earn

their neighbour's love and, just to be on the safe side, earn a wealth of it.

Hans Selye rejects the idea that he is now becoming more prophet than scientist. "I don't want to become an oracle whose word is accepted as the word of God. If I'm thought of as an infallible god, my code won't survive any longer than I do."

He decries "pseudo-modesty" and says you should be proud of your achievements. He has been nominated in previous years for the Nobel Prize and concedes that he "could find a place for it" in his crowded medal cabinet, though he adds "I am sufficiently immodest to say I don't need it. Many people have won the Nobel Prize and remain unknown. I know my work is recognized by scientists all over the world."

Since the success of *Stress Without Distress* on the best-seller lists in Canada, he seems to have been caught up by that machinery which today turns certain people into oracles and star gurus. Giving an inaugural address to McGill's Physiological Society recently, he encountered the fawning attention of some 700 enthusiastic undergraduates. They paid rapt attention, clapped and cheered his truisms, laughed a little too heartily at his slightest attempt at humour — making

it difficult for Dr. Selye to avoid becoming a god for that occasion.

"I think I did avoid it — though perhaps you didn't notice!" he remarked afterwards. He was referring to what he calls his "theatrics" — a show of mock braggadocio, which included playfully scolding a colleague for improperly enumerating his achievements. He also lost his temper over technical foul-ups of his slide display. It was almost as if he were making a concerted attempt to appear human.

In the privacy of his study there is more solid evidence of his mortality. One of his hip joints sits bottled on a shelf, a monument to his victory over arthritis. The fight took both hips, but he still swims or cycles every day.

Has Dr. Selye personally conquered distress in his own life? Not quite. The niggling chores connected with writing sometimes give him those familiar anxiety symptoms. "Going through 150 abstract references to choose perhaps five — that causes me distress. It's very boring work."

Times are a-changin' in the United Church

By J. M. Greene

Fifty years may seem a very short time in the history of Christendom for a major turnaround in the attitude of a religious group — but as Bob Dylan has told us, these are changin' times. When the United Church of Canada was founded in 1925, its purpose was by no means as ecumenical as the name sounds in the context of today. A non-conformist union embracing Methodists, Congregationalists and about two-thirds of the country's Presbyterians, one of its main objects was to join forces across Canada's unmanageably vast geography and thus keep a grip on souls that might otherwise drift towards Roman Catholicism.

Today, however, the United Church celebrates its Golden Jubilee in an ecumenical mood that might well have horrified its founding fathers and that even some of its current members have difficulty in accepting. It is officially committed to seeking organic union with the Anglican Church of Canada, in spite of some latent opposition in the ranks, and last year some of the more traditional members were stunned when the Commissioners approved a private motion in the general council which directed their leadership to "begin the long journey to reunion with Rome".



Above: Early Methodist ministers in Upper Canada rode their circuits on horseback, holding services in pioneer shanties and schoolhouses.

The first large group of Protestants to come to Canada, the "New Light Congregationalists" as they called themselves, arrived in 1745 sword in hand, breathing fire against the Roman Catholicism of French Canada. Stirred by the "great awakening" in New England, their motto confidently declared "Christ is our leader". They also had a practical eye on the rich fisheries off the coast of Newfoundland, long dominated by France. Under their leader William Pepperell, they stormed the French fortress of Louisbourg on Cape Breton island and for almost three years worshipped in the King's Chapel of the Chateau of St. Louis of Louisbourg, converted into a New England meeting house. Pepperell was deeply aggrieved when Britain returned Louisbourg to the French in 1748, after which the New Lights retired to Halifax and held services in the Mather Meeting House, built by the British Government in 1750.

The Mather Meeting House became a Presbyterian Church in the nineteenth century and is now known as St. Matthew's, the oldest congregation of the United Church of Canada.

The New Lights of New England, whence came the fighting Congregationalists under