

THE FUTURE OUTLOOK

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Dr. Hightower's View On Epilepsy

Dr. James P. Hightower, practicing physician of Winston-Salem, recently addressed the Psychology Class in Adolescent Psychology at A&T State University.

The occasion was his contribution to the class study of nervous diseases associated with the adolescent. The talk was a brief synopsis and treatise on the current trends of recognition, treatment, and care of the epileptic.

Said Dr. Hightower:

Epilepsy is a recurrent disturbance in the chemico-electrical activity of the brain. It manifests itself in an aggregate of symptoms, these being: impairment of consciousness, perturbation of the automatic nervous system, convulsive behavior, and psychic disorders. It is clinically recognized by diagnosis with the electroencephalogram showing brain waves (spikes). Advances in chemotherapy has reduced the recurrence of the severity and frequency of seizures.

A psychogenic form of epilepsy carries with it certain form of clinical behavior such as migraine, fainting, and psychosis. In Dr. Hightower's study, he stated that five per 1,000 of the general population suffer from epilepsy. Most epileptics remain out of the hospital. Many persons who suffer from this disease lead a useful life and engage in various forms of livelihoods such as art, business, and industry. Such eminent figures as Julius Caesar, Lord Byron, and Peter the Great are known to have suffered from the disease, and for that reason, according to ancient customs, it was considered a "sacred disease." There are more males reported than females, however, there is no sexual difference in the disease. Most seizures occur in the first 2 years of life and during adolescence.

Dr. Hightower further stated in his investigation that:

CAUSATION. Epilepsy is classified according to the factors causing it to occur such as idiopathic, or essential epilepsy (not induced by any other ailment), postnatal injuries (head), toxic states, brain tumors, and psychogenic epilepsy. Summed up one might say hereditary factors, environmental or biological factors, and psychological factors are the causative ones.

Epilepsy may occur in such mild forms that the individual may not realize he is under an attack. Forms of seizures are: Grand Mal, petit mal, and psychic-equivalent (psychomotor). About 90% of patients have grand mal seizures; 50% have grand mal only; 8% have petit mal; 1% suffer psychic-equivalent or psychomotor.

GRAND MAL SEIZURE. After a warning call aura which may be physical discomfort; or numbness of fingers or extremities (convulsion) with loss of consciousness. The initial phase of rigidity is known as the tonic phase, gives way to one of jerky muscular reactions (clonic phase). Tongue biting and evacuation of the bowels may occur. Time: only a few minutes—after that consciousness is regained gradually. In severe cases headaches, nausea, and depression.

PETIT-MAL SEIZURE. The only symptom is fleeting loss of consciousness lasting from a few seconds to one minute. Sometimes there is a minor facial twitching. This class of seizure doesn't produce mental confusion and may occur frequently during the day.

PSYCHIC-EQUIVALENT (PSYCHOMOTOR). Loss of consciousness; one carries out purposeful acts; even may take or commit criminal act; a destructive form; complete amnesia for the duration of the seizure.

MENTAL RETARDATION and DETERIORATION. 65 to 90 is the I. Q. of the average epileptic. Of a group of more than 1,600 clinical cases studied with epilepsy, 67% were classified as mentally normal; 23% slightly below normal; and 10% mentally retarded. Among the greater number of epileptics mental deterioration does not exist.

TREATMENT OF EPILEPSY. Psychotherapy should be employed to aid the patient in understanding his illness stated Dr. Hightower. Arrange for environmental factors to minimize effects of seizures. The principle treat-

This Week's Sunday School Lesson

THE RESURRECTION AND THE SPIRIT

Prepare for your lesson by reading the following Bible passages day by day in the preceding week.

Monday: Acts 3:12-16; an ancient sermon.

Tuesday: Acts 4:24-31; the power of the Spirit.

Wednesday: Acts 10:44-48; the Spirit comes to the Gentiles.

Thursday: Acts 11:19-26; persecution expands the church.

Friday: Acts 12:1-11; God delivers from oppression.

Saturday: Acts 15:6-11; the good news for all.

Sunday: Acts 20:28-35; Paul's prayer for the church.

The only portion of the New Testament that sets forth the beginning of the Christian church in a more or less systematic way is the Book of Acts. As its opening lines indicate, it is the second part of a two-volume work written by the author of the Gospel of Luke. He intended to trace the progress of the gospel from Jerusalem to Rome.

Although his second volume includes much valuable and accurate information concerning the age of the apostles, Acts is both too limited in scope and too strongly theological in intention to serve as a fully satisfactory historical source. We are grateful for what Luke has included in the Book of Acts, even though we might wish fuller information.

The fundamental conviction on which the Book of Acts—and indeed the whole of the Christian church—rests is that God raised Jesus from the dead. That is the theme of Peter's sermon in Acts 2 (especially verses 22-36), of his sermon in the temple courts (Acts 3:13-15), of his sermon in the house of Cornelius (Acts 10:40), as well as of Paul's sermons in Acts 13, 17, and 23. The resurrection of Jesus does not stand as an isolated event; it is understood as part of a larger complex of meanings.

The resurrection of Jesus provided a way of understanding the cross, which in itself would have been no more than the tragic end to a promising young man. In the light of the Resurrection, the cross came to be seen as God's act of redemptive love in behalf of the human race. In the seeming tragedy of the Crucifixion, God came to man in the depth of suffering and death,

there to disclose his love to man. The barrier of guilt that separated man from God was overcome by suffering love. Luke tells us that on the cross Jesus cried out, "Father, forgive them; for they know not what they do" (Luke 23:34). In the mind of Paul, the death of Jesus was God's sacrificial means of removing sin as an obstacle to man's communion with him (Romans 3:25). Elsewhere Paul regards the cross as a cosmic battle in which the powers of evil do their worst and are overcome (Colossians 2:13-15).

Dr. Hightower studied at Butler University of Indianapolis, Indiana; Indiana University of Bloomington, Indiana; and the Indiana Medical Center of Indianapolis. He enrolled in the Lincoln College of Naturopathic-Medicine and was graduated with B.S. degree (1944) with a group major in medicine, Doctors degree in Physical Medicine and the (Hon.) D. Sc. He has done advanced study at the North Carolina A&T University in the field of Psychology. He holds membership in the American Association of Medico-Physical-Research of Chicago, Ill. In his practice, special attention is given to mental, nervous, and chronic diseases. He has been associated with the Forsyth County Mental Health Association and has practiced in

Winston-Salem since 1949.

makes it clear that the resurrection of Christ was his exaltation as Lord and Messiah. On earth he was known only in lowliness and humiliation; he now is known as the one declared by God to be Lord. The same point of view is expressed in the familiar hymn-like words of Philippians 2:5-11:

Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men.

And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth.

And every tongue confess that Jesus Christ is Lord, to the glory of God the Father. The exaltation of Jesus actually takes place at the same time of the Resurrection. It is God's way of defending Jesus and of proclaiming him as Lord. The Gospel of John takes a similar position, in that the "lifting up" of Jesus on the cross is at the same time of his exaltation.

3. Judge of All Men
 Elsewhere in Acts, the author reports that the Resurrection was to be understood as the act of God by which Jesus was announced to be the coming judge of all men (10:42). In the sermon attributed to Paul in Athens (17:22-31), the point is that God has appointed Jesus as the judge or standard of judgment for the world. God made certain of this designation of Jesus as judge by raising him from the dead (17:31).

Paul and John develop more fully the link between the resurrection of Jesus and the resurrection hope of the believer. This is stated in its fullest form in First Corinthians 15, but it permeates the other letters of Paul as well. John implies it in such passages as John 11:25-26:

"I am the resurrection and the life; he who believes in me, though he died, yet shall he live, and whoever lives and believes in me shall never die."

John seems to be saying that not only will the believer participate in the general resurrection in the end time, but that he also shares now in the present age in the new life which will be fully his in the age to come.

4. Coming of The Spirit
 For Acts and the early church, one of the most important consequences of the resurrection of Jesus was the coming of the Spirit. John 16:7 reports Jesus as telling the disciples that it is to their advantage that he is going away, since now the Spirit will come upon them. Paul speaks of their possession of the Spirit as the earnest of their redemption (2 Corinthians 5:5). The presence and power of the Spirit within them is a kind of down payment on the full redemption that they will receive in the age to come. Since we discussed in the lesson for February 26 the way John

(Continued on Page 3)