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And more!



Monitor

OF NATUROPATHY

Autumn 2026

Monitor

OF NATUROPATHY



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Monitor of Naturopathy is published quarterly by the American Naturopathic Association



GLP-1 Weight Loss Drugs: 2.5 Times the Risk of Bone Softening

Morning Overview.com reports:

Adults taking GLP-1 receptor agonists for type 2 diabetes and obesity developed osteomalacia, a bone-softening disease, at more than double the rate of matched patients who were not on the drugs. Over five years, 0.2% of GLP-1 users developed the condition compared with 0.1% of controls, a risk ratio of 2.55, according to research presented at the American Academy of Orthopaedic Surgeons' 2026 annual meeting in New Orleans.

The study tracked 73,483 patients in each group, comparing people treated with semaglutide, liraglutide, dulaglutide or exenatide against demographically matched patients with the same underlying conditions who were not exposed to the drug class. Osteomalacia showed the largest relative jump of any bone or joint condition the researchers measured.



Knee Surgery Shown to be Ineffective in 10-Year Trial

Morning Overview.com reports:

Every year, roughly two million people worldwide have a surgeon slide a tiny camera into their knee, trim a flap of torn cartilage, and send them home with instructions to ice and elevate. The procedure, called arthroscopic partial meniscectomy (APM), has been a staple of orthopedic medicine for decades. Now, a

landmark clinical trial that followed patients for a full 10 years has delivered a verdict that is difficult to argue with: The surgery does not work for the most common type of meniscus tear, and it may leave the joint worse off than doing nothing at all.

You can read the study in the New England Journal of Medicine here:

<https://www.nejm.org/doi/10.1056/NEJMc2516079>



Naturopathic Physician Arrested for Sexual Assault and Drug Dispensing

As reported by WFSB via Gray Local Media, a Connecticut naturopathic physician has been arrested for sexually assaulting a juvenile patient and dispensing amphetamine drugs.



Jose Mahfoud, MD, ND, MSc, is a (pseudomedical) naturopathic physician practicing at Sophia Natural Health Center in Brookfield.

The underage patient told a Brookfield police youth officer about the matter, according to investigators.

Police said the youth told them that Mahfoud provided methamphetamine while rendering treatment at the health center and that they also had a sexual relationship.

Investigators noted that the juvenile and Mahfoud communicated through the messaging app called Telegram. Investigators then gained access to the victim's Telegram account and communicated with the doctor as part of their investigation.

Police said the investigation was done with help from Homeland Security Investigations in New Haven.

Mahfoud was arrested and charged with second-degree sexual assault and

distribution of a controlled substance to a person under the age of 18.

The Sophia Natural Health Center is said to be cooperating with the ongoing investigation.

More on this matter in the following editorial, next page.



Comment on last issue's article

"Vitamin K status has no influence on the effect of vitamin D supplementation on bone turnover and cardiovascular markers: a randomized controlled trial"

Dr. William Wong writes:

"It fits into what I believe to actually happen physiologically. When we make Vitamin D absorb, and utilize calciferol for all of its functions, where's the Vitamin K to match it? Where is it 'made'? In northern countries where growing seasons are short and greens are limited, is there stunted growth? Are the bones of ancient Scandinavians any shorter than folks from Southern Europe with longer growing seasons and greater availability of greens? Nope, quite the opposite. Ancient Germanic tribes were taller and stronger than the Roman soldiers whose bones lay alongside theirs in battle sites. If nature didn't make man to produce K to make D work then it isn't needed to make D work. Be well and God Bless, Will"

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Editorial

Just Who Is Dangerous?

The “naturopathic doctor” in the foregoing article who has been arrested for dispensing amphetamines and having sexual relations with an underage patient is a case study in the double standard that pseudo-medical NDs follow in their ongoing attempts to legitimize their members while discrediting traditional naturopaths. Already information is being scrubbed from various sources because this shows them in a bad light.

Most of the time, when a naturopath is arrested for a legal infraction it is a pseudo-medical naturopath who has done something a traditional naturopath would never do: infusing turmeric and killing an eczema patient; inappropriate opioid prescribing; dispensing an herbal tincture for a child with meningitis without requesting emergency care; prescribing narcotics willy-nilly. This last item resulted in Florida rescinding licensure from 1959 until just this year.

Traditional naturopathic doctors, while we may have our share of less than competent practitioners, generally fare much better in low negligence rates but higher positive outcomes. It is not for nothing that the

pseudo-medical naturopathic profession does not want a level playing field for both professions. The “naturopathic physicians” do not want to compete with humbler counterparts and their simpler methods.

Since they pin their legitimacy on their educational laurels, it is not unknown for them to take an MD into their fold, since they tout themselves as “having the same training as a medical doctor”. In this case, it is a foreign-trained MD named José Mahfoud, who came to the US and got an ND degree, and also a Master of Science in Oriental Medicine.

I have no idea how good a medical degree from the Dominican Republic is, but I have known quite a few people who were FMGs (foreign medical graduates) who could not get licensed in the US, because of the differences in standards (or biases in accrediting). They were medically competent. Some of them gravitated to natural medicine as a consolation. I would assume this is the case with Dr. Mahfoud, because anyone with common sense can see that becoming a board certified MD would give you an unlimited medical license. You could practice Naturopathy or acupuncture or whatever you wanted, and get insurance reimbursement for it. Who would turn that down?



SCHOOLS EVENTS STUDENTS RESOURCES ABOUT US

📅 December 10, 2015 👤 Posted by AANMC 📰 News

UBCNM is happy to introduce our newest full-time faculty member, Dr. José Mahfoud, MD, ND, MSc in Acupuncture. Dr. Mahfoud was born and raised in the Dominican Republic where he earned his MD degree from Universidad Iberoamericana (UNIBE) in 2003. After coming to the United States in 2004, Dr. Mahfoud learned about naturopathic medicine and became a graduate of UBCNM's program in 2010. Prior to opening a private practice in Milford, Connecticut, he taught and practiced Naturopathic Medicine in Puerto Rico for two years. Dr. Mahfoud teaches Pharmacology I and II, Clinical Physical Lab Diagnosis I and II, and one four hour clinic shift once a week, but admits that being in the UB clinic is his favorite experience because he enjoys witnessing the students interact with patients.

The American Association of Naturopathic Medical Education gushed about him in 2015

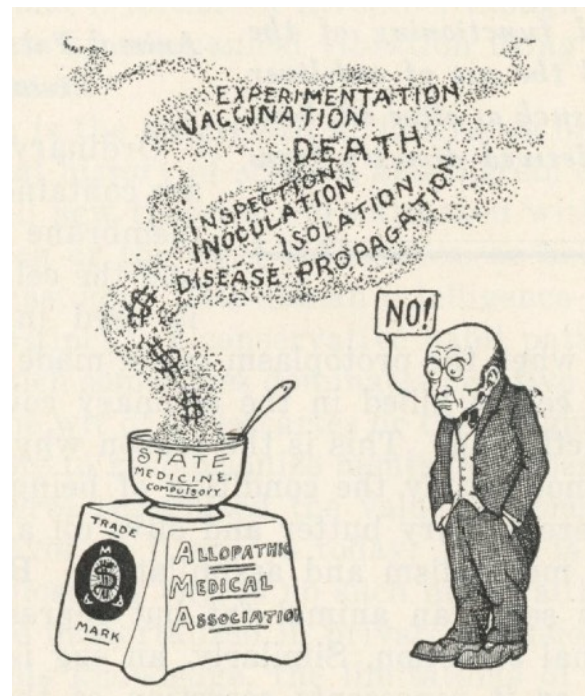
Instead, he enrolled at the University of Bridgeport (back when they had a naturopathic program) and ultimately became an instructor there. He held positions such as Associate Director of Clinical Education, Associate Dean, and Chief Medical Officer.

He is currently practicing at Sophia Natural Health Center in Brookfield, Connecticut, and according to his literature, treats “chronic conditions like autoimmune disorders, digestive issues, anxiety, and chronic pain using botanical medicine, nutritional interventions, and electromagnetic therapies”.

I have emphasized to legislators over and over that the pseudo-medical naturopathic profession and its lobbying arm will always, once they get licensure, enact rules that allow them to prescribe synthetic drugs. Any licensure for them is a Trojan horse to expand scope of practice until they have parity with medical doctors, *which is the goal*. I have made the case with evidence and precedence, and legislators are unmoved. A senator I was pleading with this year wrote me: “I disagree.” I can only assume that they are bought and paid for before you can even reason with them or tell them something they do not know.

So, I believe it is right to highlight cases like Dr. Mahfoud whenever we can, in order to show these legislators, “See? You enabled this.” After all, all one has to do is look at the California naturopathic physicians, who have expended their entire budget bringing charges against traditional naturopaths for diagnosing or prescribing—not causing harm, mind you—but for usurping their scope of practice. There isn’t a more mean-spirited professional group anywhere, and they will win if they are allowed to make more noise than us.

Moral turpitude may occur anywhere, in any group. But we need to publicize as much as possible the examples of why the pseudo-medical naturopaths should not be trusted with the right to prescribe synthetic drugs. While to us it may be a crime for them to betray real Naturopathy, it is an *actual* crime to misuse prescriptive authority. And sexual abuse, if he is guilty, is an even greater crime.



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Hydrotherapy

Waters of Healing: Reflections from Berkeley Springs to Bethesda

Charles Rice, ND, PhD, CMHIMP

For my personal retreat this year, I elected to take a trip to Berkeley Springs, West Virginia. The town is famous for its warm mineral springs which were frequented by George Washington and other notable founding fathers. As I was soaking in the hot water of the Roman bathhouse, I began to think about the use of water in healing throughout history.

Few healing modalities have a longer history than water. Across cultures and centuries, water has been used not only for cleanliness and survival, but also as a therapeutic tool to support health and well-being.

The healing use of water, often called hydrotherapy, can be traced to some of the earliest civilizations. Ancient Egyptians, Greeks, Romans, Chinese, and Indigenous peoples all utilized baths, hot springs, steam, and cold-water applications for various health purposes. The Greeks valued bathing as part of physical culture, while the Romans built elaborate public bathhouses that served both social and wellness functions.

During the nineteenth century, hydrotherapy experienced a major revival in Europe. One of the most influential figures was Vincent Priessnitz (1799–1851), an Austrian farmer who developed a system of cold-water treatments involving compresses, baths, and water applications. His methods attracted patients from across Europe and helped lay the foundation for modern naturopathic hydrotherapy.

Another important contributor was Father Sebastian Kneipp (1821–1897), a German priest who expanded hydrotherapy into a comprehensive system of natural health. Kneipp advocated the use of water alongside exercise, nutrition, herbal remedies, and balanced living. His work remains influential today, particularly in Germany and other

parts of Europe.

Hydrotherapy became one of the cornerstone therapies of early naturopathy. Practitioners such as Benedict Lust, often called the father of naturopathy in America, incorporated water treatments into naturopathic practice during the late nineteenth and early twentieth centuries. Naturopaths used various forms of hydrotherapy, including contrast baths, constitutional hydrotherapy, steam applications, sitz baths, and cold-water friction rubs.

The naturopathic philosophy behind hydrotherapy is rooted in the concept that the body possesses an inherent capacity for self-healing. Water is viewed as a natural stimulus that can support circulation, encourage relaxation, promote comfort, and help the body maintain balance. Hot and cold applications may create physiological responses that influence blood flow, nervous system activity, and overall vitality.

Today, while some traditional hydrotherapy techniques are less common than they once were, water remains an important element of natural health practices. From therapeutic bathing and sauna use to contrast showers and spa therapies, hydrotherapy continues to reflect a simple yet enduring principle: one of humanity's oldest medicines has been available all along.

The history of hydrotherapy reminds us that sometimes the most accessible tools for supporting wellness are also among the oldest.

The Cult of Asclepius, the Asclepions, and the Pool of Bethesda in the Time of Jesus

When modern people think about healthcare in the ancient world, they often imagine crude surgery, superstition, or herbal folk remedies. But the reality was far more complex. By the time of Jesus, the Mediterranean world already had organized healing centers, medical traditions, therapeutic bathing systems, physician guilds, and religious healing cults that drew thousands of desperate people seeking relief from suffering.

Among the most influential of these healing movements was the cult of Asclepius.

The worship of Asclepius spread across the Greek and Roman world for centuries before the birth of Christ. His followers built healing sanctuaries called Asclepions, where the sick came to pray, sleep, bathe, undergo rituals, seek dream interpretation, and receive treatments for physical and emotional illnesses. These sanctuaries occupied a strange middle ground between temple, hospital, spa, and spiritual retreat.

And that raises an intriguing question for biblical historians and theologians alike: when Jesus healed the man at the Pool of Bethesda in John 5, was He stepping into a setting influenced by the cult of Asclepius? Was Bethesda an early healing shrine connected to Greco-Roman healing traditions? Or was it primarily a Jewish ritual immersion site, a mikveh? Or perhaps both at different points in history?

The answers are not entirely simple. But the discussion opens a fascinating window into the religious and healing culture of the first century world.

Who Was Asclepius?

Asclepius began as a figure in Greek mythology but evolved into one of the most important healing deities in the ancient world. According to Greek tradition, he was the son of Apollo and the mortal woman Coronis. Apollo already possessed associations with healing, purification, and plague, but Asclepius became specifically connected with medicine and restoration.

In the earliest Greek literature, including Homer's Iliad, Asclepius appears more as a legendary physician than a full deity. Over time, however, his reputation grew dramatically. By the classical and Hellenistic periods, he was worshiped as a divine healer capable of curing disease and even restoring life.

The symbol most closely associated with him was the staff entwined with a serpent. That image still survives today in medical symbolism, though it is often confused with

the caduceus of Hermes. The serpent represented renewal, transformation, hidden wisdom, and rebirth because snakes shed their skin. Ancient people saw this as a powerful symbol of healing and regeneration. Of course, Biblical scholars will recognize the origin of this: the serpent on a rod (Nehushtan) that God instructed Moses to hold up to heal the Israelites from snake bites in Numbers 21.

Asclepius was not worshiped alone. His daughters included Hygieia, associated with health and cleanliness, and Panacea, whose name became synonymous with a universal cure. The entire mythological family reflected different dimensions of health and healing.

What is striking is how holistic this worldview was. Ancient healing did not sharply divide body, mind, spirit, environment, religion, and lifestyle the way modern systems often do. Healing involved the entire person.

What Did the Cult of Asclepius Believe?

The cult of Asclepius revolved around the belief that divine power could intervene in human suffering through sacred encounters, dreams, ritual purification, and therapeutic practices.

People came to Asclepian sanctuaries seeking healing from all kinds of conditions. Archaeological inscriptions mention blindness, paralysis, chronic pain, infertility, wounds, digestive problems, and mental distress. Some of the testimonies sound remarkably modern. Others sound miraculous.

The healing process often involved several stages. Pilgrims first underwent purification rituals. This could include bathing, fasting, dietary restrictions, sacrifices, prayer, or abstinence. Then they entered the sacred precinct and slept in a designated chamber called the abaton. This ritual sleep was known as incubation.

During the night, the person hoped Asclepius would appear in a dream. Sometimes the god supposedly touched the afflicted body part. Other times he gave instructions, prescribed

remedies, or revealed symbolic visions that priests later interpreted.

The following morning, treatments might include herbal medicines, exercise, baths, massage, diet changes, or even surgery. Contrary to the stereotype that ancient religious healing was entirely magical, many Asclepiions blended spiritual ritual with practical medicine.

In some ways, the Asclepiions resembled early wellness retreats or healing campuses. They were often built in peaceful natural settings with flowing water, clean air, gardens, baths, theaters, and exercise facilities. Environment itself was considered therapeutic.

And honestly, when you look at this historically, it becomes clear why the cult became so popular. Ancient people lived with enormous physical hardship. Chronic infections, injuries, disability, famine, and psychological trauma were constant realities. A sanctuary offering hope, rest, ritual care, and compassionate attention would have felt deeply meaningful.

The Asclepiions Themselves The most famous Asclepion was located at Epidaurus in Greece, but healing sanctuaries dedicated to Asclepius spread throughout the Mediterranean world. Important centers existed at Kos, Pergamon, Corinth, Athens, and eventually Rome itself.

These sanctuaries varied in size and sophistication, but most shared common features:

- Sacred springs or pools
- Bathing areas
- Sleeping chambers for incubation rituals
- Altars and temples
- Spaces for physicians and attendants
- Areas for exercise and convalescence
- Porticoes for shelter and gathering

Archaeological evidence suggests that these sites attracted people from many different social classes. Some visitors probably sought purely religious healing. Others likely came

hoping for practical medical care.

The inscriptions left behind at Epidaurus are especially revealing. Many recorded testimonies of healing experiences. A blind man receives sight. A lame man walks again. A woman conceives after years of infertility. A chronic illness suddenly disappears after a dream encounter with the god.

Whether one interprets these stories as psychosomatic improvement, placebo response, coincidence, exaggeration, religious testimony, or something else entirely, they clearly mattered deeply to the people who experienced them.

The sanctuaries also served another purpose: they reinforced hope. Suffering people saw visible reminders that others before them believed they had been healed there. That kind of environment can be psychologically powerful even today.

The World of Jesus and Hellenistic Healing Culture

By the first century, the eastern Mediterranean was deeply influenced by Hellenistic culture. Greek language, philosophy, architecture, religion, and medicine had spread widely following the conquests of Alexander the Great centuries earlier. Even strongly Jewish regions like Judea existed within that larger Greco-Roman world.



This does not mean Jewish people simply adopted pagan religious systems. In many cases, there was significant resistance. But cultural overlap still occurred. Cities contained mixed populations. Trade routes spread ideas. Roman rule brought foreign customs into daily life.

Asclepius was widely known throughout the empire during the lifetime of Jesus. Healing sanctuaries existed in many major cities. The average person living under Roman rule

would almost certainly have heard of sacred healing sites and stories associated with divine healers.

This background becomes important when reading John 5.

The Pool of Bethesda

The Gospel of John describes a pool near the Sheep Gate in Jerusalem called Bethesda. According to John 5:2, the pool had five covered porticoes. Around it lay large numbers of sick people: the blind, lame, and paralyzed. That image alone is striking.

A gathering place filled with chronically ill individuals waiting near healing waters sounds remarkably similar to healing shrines found elsewhere in the ancient world.

For years, some scholars doubted John's description because the five-portico design seemed unusual. But archaeological excavations eventually uncovered a structure that matched the description surprisingly well.

The site near the Church of St. Anne in Jerusalem revealed a complex consisting of two adjacent pools separated by a central partition or dam. Covered colonnades likely surrounded portions of the area, creating the five-portico arrangement described in John.

The northern pool appears to have functioned primarily as a reservoir. The southern pool included stepped features that many scholars associate with ritual immersion practices. And that is where the discussion becomes especially interesting.

Was Bethesda a Mikveh?

A mikveh was a Jewish ritual immersion bath used for purification under Jewish law. Ritual immersion played an important role in Second Temple Judaism, especially in Jerusalem near the Temple.

Archaeologists have uncovered many mikva'ot throughout ancient Jerusalem. Their presence reflects how important ritual purity was in Jewish religious life.

Some scholars believe the southern pool at Bethesda may have functioned as a large

public mikveh complex. The stepped construction supports this possibility. The nearby reservoir could have supplied flowing fresh water required for ritual immersion.

If this interpretation is correct, Bethesda may originally have served a Jewish purification function connected to Temple worship. That would make sense geographically and culturally. But there may be more to the story.

Was Bethesda Also an Asclepion?

Some historians believe the Pool of Bethesda either became associated with healing traditions similar to those of Asclepius or may eventually have functioned as a healing sanctuary influenced by Greco-Roman religious medicine. The evidence is complicated.

John's Gospel clearly presents Bethesda as a place where people gathered seeking healing. The story also mentions the troubling of the waters, which people apparently believed had therapeutic significance.

Additionally, later archaeological layers at the site include evidence of Roman religious structures associated with healing deities, including Asclepius and Serapis, particularly during the Hadrianic period after the destruction of Jerusalem in AD 70 and the later rebuilding of the city as Aelia Capitolina.

This later evidence has led some scholars to suggest that the site either evolved into an Asclepian healing center or already possessed healing associations that later blended naturally with Greco-Roman healing cults. But caution is important here.

There is stronger evidence for pagan healing activity at the site in the second century than there is during the exact lifetime of Jesus. That means we cannot confidently state that Bethesda was already a formal Asclepion when Jesus visited it.

Still, the overlap is difficult to ignore.

A healing pool. Crowds of sick people. Sacred water traditions. Porticoes. Hope for miraculous recovery. Later pagan healing associations. All of these elements exist

within the broader cultural world where Asclepian healing flourished.

The safest historical conclusion is probably this: Bethesda likely functioned as a Jewish water and purification complex that also developed a reputation as a healing site. Later Roman influence may have transformed or reinterpreted the area through the lens of Greco-Roman healing religion. In other words, the site may have accumulated layers of meaning over time.

The Stirring of the Water

One detail in John 5 deserves special attention.

Some Bible translations include an explanation that an angel stirred the waters and the first person entering afterward was healed. However, many modern scholars note that this verse is absent from some of the earliest Greek manuscripts.

Even so, the underlying belief clearly existed. The disabled man tells Jesus that he has nobody to help him enter the water when it is stirred.

So regardless of textual debates, the story preserves evidence that people believed the waters possessed healing significance.

That belief itself is historically important. Sacred healing waters existed throughout the ancient world. Jewish traditions, Greco-Roman healing cults, mineral springs, and ritual baths often carried healing associations. Ancient people did not sharply separate spiritual meaning from physical healing properties.

Frankly, even modern people still do this. People travel to mineral springs, wellness spas, sacred pilgrimage sites, and healing retreats today hoping for restoration of body and mind. Human nature has not changed nearly as much as we sometimes think.

Jesus at Bethesda

One of the most profound elements of the story is how Jesus interacts with the setting. He does not perform an incubation ritual. He does not use sacred water. He does not invoke angels, Asclepius, or

Temple purification rites. He simply speaks.

The disabled man had apparently spent years trapped in a system of waiting, hoping, and competing for access to healing. Jesus bypasses the entire mechanism.

And that contrast may have been intentional. If Bethesda carried associations with ritual healing culture, John presents God as greater than the pool. Greater than sacred geography. Greater than healing rituals. Greater than the waiting systems surrounding suffering people.

The story also carries another deeply human detail. The man says he has nobody to help him into the water. That line feels painful. The tragedy is not merely physical disability. It is isolation. He is surrounded by crowds but alone in his suffering. God saw him. That may be one reason this passage has remained so powerful for centuries.

Final Thoughts

The cult of Asclepius represented one of the ancient world's most important healing movements. Its sanctuaries combined religion, environment, ritual, water, dreams, practical medicine, and hope. These healing centers were deeply woven into the cultural landscape of the Roman Empire during the time of Jesus.

The Pool of Bethesda appears to have existed at the intersection of several worlds: Jewish purification traditions, public healing hopes, sacred water beliefs, and eventually Greco-Roman healing culture.

Was it an Asclepion during the exact lifetime of Jesus? We cannot say with certainty. Was it a healing site? Almost certainly. Was it also a mikveh or ritual purification complex? Very possibly.

Most likely, Bethesda evolved over time and carried multiple layers of religious meaning depending on the historical period and the people using it. That complexity actually makes the story more historically believable, not less.

Ancient sacred spaces were often reused, reinterpreted, and absorbed into new religious frameworks over generations. Bethesda appears to have been one of those places. And into that complicated world stepped Jesus, speaking healing not through sacred water, dream incubation, or ritual process, but directly to a suffering man who had nearly been forgotten. I believe that is something that, as holistic healers, we need to remember.

Father Sebastian Kneipp, one of the great pioneers of natural healing, never separated physical wellness from spiritual well-being. In *My Water Cure*, he wrote:

"Being a priest, the salvation of immortal souls is the first object for which I wish to live and die. During the last 30 or 40 years, however, the care for mortal bodies has absorbed a portion of my time and my strength."

More than a century later, that perspective remains relevant. Water may refresh. Herbs may nourish. Exercise may strengthen. Yet all healing ultimately points beyond the method itself. As practitioners, we can support the process, but healing remains a gift from God.

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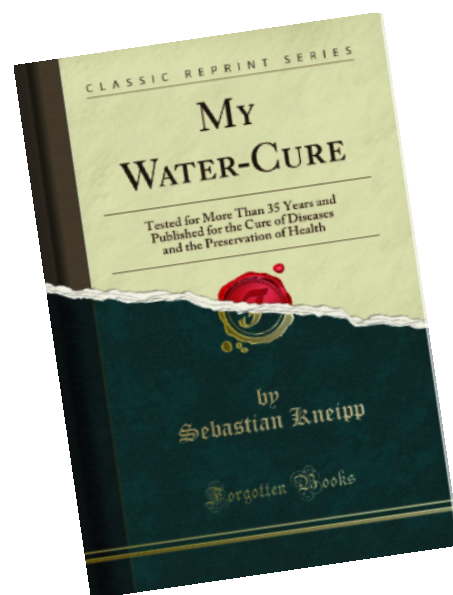
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Father Kneipp



Homeopathy

HOMEOPATHY IN THE MADHOUSE

Timothy Hertzberg, ND

Naturopathic Doctors have long looked at the rhythms and natural laws etched in nature to both evaluate patients and assist the innate healing process. Perhaps no season makes these rhythms more visible than autumn. Daylight diminishes, crisp cool air creeps in, leaves change color.

Historically physicians and healers, naturopaths and homeopaths, have looked at the patterns in nature when attempting to understand changes in human health and behavior. One profound change was the phases of the moon and its powerful influence on changes with sleep, mood, energy and mental health.

The moon held a particularly fascinating place in history. The Latin word for moon, *luna*, is the origin of the words *lunacy* and *lunatic*, terms once commonly used in medicine and psychiatry. In the nineteenth century homeopathy became respected in the world of mental health and behavior. In fact, it became so respected that flagship mental hospitals “insane asylums” were established using exclusively homeopathically prepared medicine. Homeopathic physicians commonly used highly diluted remedies such as *Belladonna*, *Stramonium*, *Hyoscyamus*, *Veratrum album* and even *Luna* (moonlight) according to the principles of homeopathic prescribing.

German homeopathic physician Heinrich Goullon gives an account of a young fifteen year-old boy who suffered from extraordinary episodes of sleepwalking. Famed Homeopathic physician John Henry Clarke wrote about this case in his *Materia Medica*. The boy was in good health overall, but his nighttime wanderings became so concerning that he was removed from his apprenticeship and placed in a private asylum.

The attendants observed a peculiar pattern. As the moon rose above the horizon, the sleeping boy reportedly got out of bed and with his eyes closed, made his way toward a window to open it. He was put in a room where the reflective rays of the moonlight couldn't fall upon him, but the episodes continued to correspond with the moon's appearance.

Unlike remedies prepared from plants or minerals, *Luna* belonged to a curious class of homeopathic preparations sometimes called “imponderables.” The remedy was prepared by exposing sugar of milk to moonlight while potentizing the preparation according to homeopathic methods. Another method was exposing purified water to moonlight for several hours before homeopathic potentization.

A few of the symptoms that a homeopath would summon the remedy *Luna* were sleepwalking, headache, epilepsy, edema, menstrual bleeding irregularities, acidity and intestinal worms and parasites. Many of these symptoms were observed to worsen during the full moon.

Behavior is part of the homeopathic intake overall symptom picture. Changes in sleep, unusual fears, agitation, restlessness, emotional intensity, peculiar behaviors, and shifts from a person's usual state deserve our attention rather than being dismissed as simply “odd.” The old homeopathic *Materia medica* are a rich source of descriptions of the mental and emotional symptoms associated with remedies such as *Luna*, *Aurum met.*, *Stramonium*, *Belladonna*, and *Hyoscyamus*.

For practitioners who incorporate homeopathy into their work, these historical writings can provide an intriguing framework for studying the whole person.



A Look at Our Doctors

Spotlight On...

HAZEL PARCELLS, ND



An ANA member from the glory days was one of those naturopaths whose legacy is often buried by the new direction in "Naturopathic Medicine". She was the unparalleled Dr. Hazel Parcels.

Living in Colorado, she was diagnosed in 1931 with Incurable tuberculosis, a collapsed lung, a hemorrhaging kidney and an enlarged heart. Doctors considered her incurable and recommended that she enter a sanitarium. She chose instead to keep working at her beauty parlor. The medical authorities recommended diet of milk and eggs. She didn't follow it. "I had a desire for something green," she recalled. She purchased spinach. "Suddenly, all I wanted was spinach. I ate that green spinach raw, cooked, hot and cold, for breakfast--for every meal." She said, "One thing was certain, I wasn't going to get any worse." Spinach was the one green vegetable easily available in Colorado at that time, which was fortunate, considering the way things turned out. She was eventually strong enough to report back to Fitzsimmons Army Hospital (near Denver) to show herself off to the doctors who had pronounced her terminal.

Taking no medicines, she had fully recovered in six months. From that time on, she had little patience with most health "experts," saying that

they were "unteachable because their cups were already full".

She was inspired to earn a naturopathic degree, then a chiropractic degree, a PhD in nutrition, and another PhD in comparative religion. She established a practice in California and later moved to Albuquerque, New Mexico in 1968. She quickly became the face of a resurgence of traditional Naturopathy at a time when the field was going in a more medical direction. The health movement, and naturopathic practitioners who wanted to be trendy, were at that time recommending "hippie food". The mainstream medical approach was dead set on blaming everything on cholesterol. She broke everyone's rules by recommending red meat, raw milk, butter, and advising no soy or margarine. The gutsy redhead was in business to make people well, not to follow the herd.

Also she was championing the body / mind / spirit model long before it became popular. She used Homeopathy, Bach flower essences, Radionics, and light and color therapy in addition to her nutritional instruction. She insisted that she did not cure disease, just "clean up the body". She used fasting, colon cleansing, anti-parasitic agents and good nutrition, and added on the other modalities when her clients were in the office.

Those of my generation knew her name from the Parcels method of detoxifying and energizing your fresh produce. When I was still in school, the dilute sodium hypochlorite bath basin had an ever-present place in the kitchen for neutralizing any pesticides and herbicides clinging to our food. Within minutes of returning from the store, the vegetables went in the basin for a short bath. She also invented the Thea Lite, a lamp that would raise the energy in foods that could not be submerged in the bath.



NUTRITION

Dr. Hazel R. Parcels
Instructress

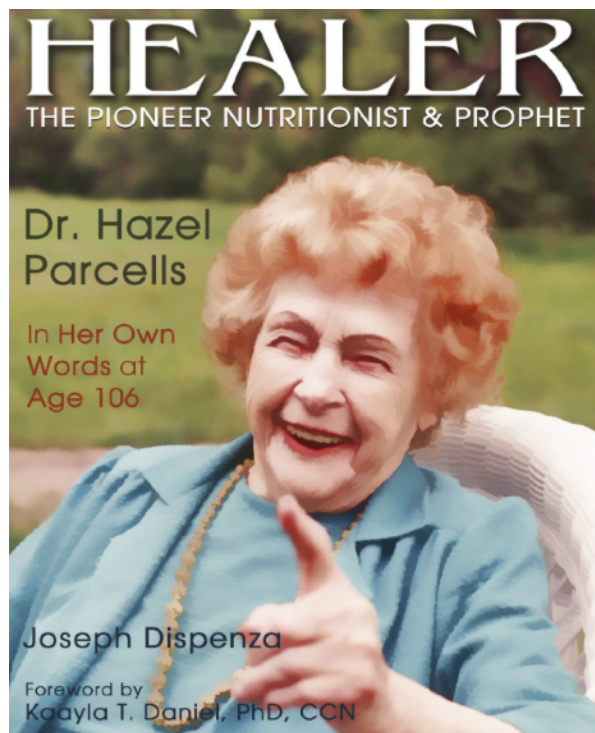
1413 7th St., Santa Monica, California

Ad in an issue of an ANA member journal in the 1950s

She also developed detox baths to a higher degree than previously known. She was particularly insistent on neutralizing the effects of ionizing radiation by mineral soaks. Her chosen home of New Mexico was riddled with radiation. Despite her long and successful practice, she did not become a well-known name in the natural medicine world—which is the way she wanted it. She had seen what her heroes had gone through, being vilified and prosecuted. Not wanting to do combat with the FDA, AMA, and other agencies, she quietly helped thousands of her “students”—never patients—to heal. It is appropriate that a new generation of naturopaths in the ANA become aware of this phenomenal lady.

Dr. Parcels was honored as a “Living Treasure” by the City of Santa Fe in August of 1986. 65 years after being given up by the medical establishment, she died in 1996 at the age of 107.

She is the subject of an interview-style book outlining her secrets written by Joseph Dispenza in 2013. It is available on Amazon and other outlets.



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TALKING TO THE PUBLIC ABOUT HERBS

The public tends to think that the herbal world and the pharmaceutical world practically exist on different planets. I always like to show people a bottle on my pharmacy shelf.



This is a tincture of *Arnica montana*, made by the pharmaceutical giant Eli Lilly. It is not a holdout from a pre-scientific age. It is not an antique (unless you think the 1980s is ancient history, because that's when I bought it). As you can see, the drug company that currently makes Mounjaro® (so that you don't have to do the work of losing weight) thinks Arnica is effective for sprains and bruises, and in fact **has other herbal tinctures in their catalogue, of which this is #4.**

Tell me again how *real* medicines are only made in test tubes.

Starting off the conversation

When discussing herbal formulations with your clients, a good entry to the conversation is this question: Why do you think herbs have multiple properties when pharmaceuticals

generally do one thing? This usually provokes a little thought, and anticipation of you providing the answer.

Around 24% of pharmaceutical drugs are still derived from plants—something most people do not know (even health care workers). It is important to get this across at the outset.

You don't have to convince those who already may have come to you *because* they already have faith in herbs. Converting those who are proud of their knowledge of science is more difficult but more rewarding. The staunch critic who comes over to a new point of view often becomes the most outspoken advocate, and will do your work for you in educating people (consider that the most famous homeopathic doctors down through history had their start trying to discredit Homeopathy). If they were proud of their knowledge of science in the first place, they will be delighted to know more than their peers.

The molecules contained in drugs are strictly selected for very specific effects on the body. Synthetic drugs are highly refined homogeneous substances. Often, they originate as molecular copies of things found in nature that were demonstrated to have a certain benefit. A good example is red yeast rice, which was found to lower serum cholesterol. A Japanese scientist took this natural remedy and synthesized it, subjected it to standard trials, got published in official journals, and *voila!* A whole new industry based around the new, patentable, drug class—statins. I think many of you will remember when the FDA took red yeast rice supplements off store shelves when the patented statin drugs got rolling. Funny coincidence.

The rest of the manufactured synthetic drugs are mostly chemically derived from rigidly controlled chemical reactions.

However, whole plants (wild ones in particular), that are commonly used in herbal medicine have hundreds—sometimes thousands—of chemical constituents. Such wild plants as chamomile, plantain, dandelion, and creosote bush and are

medicinal herbs of long-standing use, especially for gastric ulcer and infant colic, cough, interstitial cystitis, edema and gallbladder sluggishness, and joint inflammation, respectively. These are commonly seen clinical maladies and are represented well in the herbal medicine repertoires.

Another point to consider: Such plants have a long history of adaptation to various climates and soils, and they have a wide range of proliferation. As such, they have developed many defenses against their natural enemies. It seems the harder a plant is in the wild, the better equipped it is to correct physiological dysfunction.

The numerous chemical constituents in turn comprise multiple therapeutic uses. They also create a resonance with the human body, because our ancestors for hundreds of years regularly consumed such foods and left us with the kind of metabolism that actually meshes very well with these plants. You could say plants are in our DNA.

“Yes, but what about side effects?”

After ingestion of a plant, the various plant constituents come together in a synergy of its parts, in such a way that one part that may be toxic on its own is modulated by the presence of the other plant constituents. Because our bodies have been adapted to these plants as foods, they are much more compatible with good health than synthetic chemicals are.



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A Happy Group of Naturopaths



Reading from left to right: Dr. T. M. Schippell, Washington, D. C.; Dr. Chas. H. Gesser, Tampa, Florida; Dr. Benedict Lust, New York City; Dr. Farnsworth, Los Angeles, Calif.; Dr. John Hayes Lauber, St. Petersburg, Fla.; Mrs. Frederick Dugdale, Portland, Maine; Dr. G. Leroy Dale, Los Angeles, Calif.; Dr. Frederick Dugdale, Portland, Maine; Dr. Carter; Dr. James Faulkner, San Diego, Calif.; Dr. T. Louise Nedvidek, La Crosse, Wisc.; Dr. Fred Hirsh, Los Angeles, Calif.; Dr. Bernard Jensen, Los Angeles, Calif.

The above picture appeared in the January 1939 issue of the ANA's journal, *Naturopath and Herald of Health*. We see Dr. Theresa Shippell at far left next to Dr. Lust, and our beloved Dr. Bernard Jensen at far right, a young man taking his place in a mighty movement. Standing slightly right of center is Dr. Frederick Dugdale, his necktie askew and wearing no suit coat. As a historian, this stands out to me because Dugdale would just a few years later, be one of the “renegades” who formed a second American Naturopathic Association and bilked ANA members into paying dues to their organization. Splitting the profession as they did, it was the beginning of the problems that still persist today with the AANP and its insistence that they own Naturopathy.

With the retrospective insight that time and history give you, one can almost see what is coming in this photo. Dr. Lust, resplendent in his unblemished suit, looking the proper gentleman he was, and Dr. Dugdale, presenting a sloppy appearance for the camera. Dr. Dugdale, who would not even have a profession if not for Dr. Lust, is giving a glaring clue as to his mentality if you look close. He is wearing both a belt *and* suspenders.

The pseudo-medical naturopaths of today are his descendants, and their thinking is no more clear than his. They embrace informality, despise individual achievement, and need a gang to back them up. They are not like us at all. If they ever dressed up, they would probably wear suspenders and a belt, and not think it redundant at all.

“Happy group of naturopaths”. It's hard to enjoy the picture, knowing what is to come.

History

School Daze

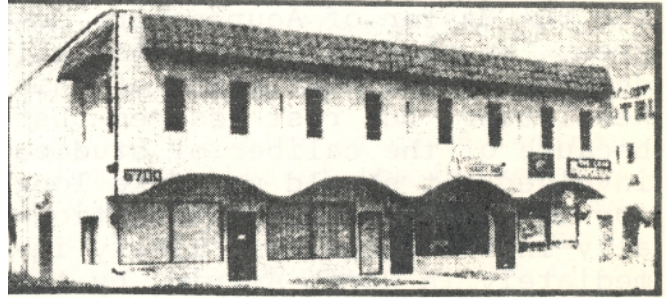
CP Negri, OMD, ND

I was reminiscing about my old school days and the long twisting path to working for the American Naturopathic Association, which still seems unbelievable to me. I was remembering starting my studies in 1974, doing didactic work at home and working lousy jobs by day trying to save money to do the residential training that I would need. Luckily, my school had modular programs, so I had the luxury of working at whatever pace I could. I would go to Florida for residential training, run out of money and go back to West Virginia and make more money. Rinse and repeat. It would take me six years altogether to finish the program this way and achieve the magic mantle of “doctor”. But it wouldn’t have been possible at any other institution than Occidental Institute.

I was rather miserable during my school days in Miami, so I was surprised that I was feeling sentimental all these years later. I did an uncharacteristic 21st Century thing one night. I googled the location of the old place to see how the neighborhood looked today.



The building was in the process of being renovated, which looks to be a long project. I hope there wasn’t something terribly toxic in there that we were all exposed to. But come to think of it, most of my classmates are dead.



Occidental Institute in the ‘70s

The school was largely a thrown-together thing, not a great facility, and our “dormitory” was a cheap motel next door, the Star Dust. The whole compound sat on the edge of a bad neighborhood. Today, I have to dodge panhandlers on the street, but back then it was prostitutes. The hookers on Biscayne were very aggressive and once I had two of them screaming and hair-pulling on the sidewalk, fighting over me (no girls ever fought over me for *non*-commercial reasons, and that was a depressing realization). I asked the registrar at the school, “Hey, is this a red light district?” She said, “Oh no, this is the *pink* light district. The real red light district is three blocks that way, up 67th.” She was not joking.

Naturopathy was a very big no-no in Florida at that time, owing to the state discontinuing licensure because of NDs with a medical orientation who freely prescribed narcotics. They were “naturopathic physicians”, and they had prescriptive authority. And they misused it into oblivion.

Luckily, something had happened a few years earlier that made it possible to get some natural medicine training: President Nixon’s historic trip to China, which brought back amazing tales of acupuncture. There was a rising demand for it and few trained practitioners. Florida, in particular, was eager to have it available due to its number of senior citizens. So acupuncture had a politically favorable reputation.

The other bit of luck is that traditional Oriental medicine (not “Traditional Chinese Medicine” or TCM, which is different) contained practically all the same knowledge as

Naturopathy. The major differences were the Asian herbs, which few in the US used, and acupuncture point stimulation instead of reflexes and zone therapy. Both used detoxification, diet, colon cleansing, therapeutic exercise, hydrotherapy, joint manipulation, etc.

One of the instructors (the most knowledgeable one) had actually trained as a naturopath, so we were exposed to much more than the typical Oriental medicine school was covering. In fact, the advanced material was all European-derived.

The school relocated to California after ruffling the feathers of the local medical community, and eventually ceased operations as an educational institution. Another school opened, though, founded by an MD, and my favorite instructor went there and began shaping the program, ultimately directing it. The American School of Oriental and Homeopathic Medicine got off to a somewhat rocky start, because within a short time, the state forced them to change the name to American School of Oriental and Homeopathic *Therapy*.

It should be pointed out that Occidental Institute ended up in Florida because they had been driven out of Canada for operating “an illegal medical school”.

So I found myself in the 1980s with a diploma from a defunct school and figured I had better do something to stay legitimate, so I asked American School to credential me. They accepted all my credits from the other school, but their curriculum demanded more basic science competence so I had to take more courses to make the grade. It was a naturopathic school in everything but name.

Playing catch up with my education while practicing full time was not a burden, but I had some low-level fears that I was going to find myself in the same position again after I heard that the District Attorney had her sights on the school. One of my classmates found himself in court defending his practice and told me that when an official from the school testified in his defense, the DA told him, “We’re coming after you next.”

Sure enough, it wasn’t too long after I had my second diploma that the school closed, run out of the state of Florida for being an illegal medical school.

Finding myself with credentials from two defunct schools, I had to take the attitude that I was always going to be an outsider, and content myself with the knowledge that I could produce results and that was the important thing—no matter what piece of paper I did or didn’t have.

While I eventually became licensed in acupuncture and Oriental medicine due to the breadth of my education (and appointed to the State Board), I was still unsatisfied. I studied Naturopathy, practiced for years like a naturopath, but I didn’t have an ND degree because they couldn’t issue me one. It would add nothing to my legal or professional standing to have “ND” after my name, but personally it would mean I was finally home. So I decided to try to get credentialed as a naturopath.

Central States College of Health Sciences was still operating and issuing naturopathic degrees, and I visited the school in Columbus, Ohio a number of times and it was limping along, despite having an excellent facility in a regional hospital building. I could see the writing on the wall and looked up the only other school from the “golden age” still operating: First National.

The United States School of Naturopathy and Allied Sciences had recently closed its brick and mortar school in Georgia but was still operating a distance learning program through its historic entity, First National University. I submitted my transcripts and requested credentialing. I was told, “Sure, but you will have to test out.”

At the age of 55 and having practiced for 30 years by that time, it was an insane thing to do. My wife said, “You don’t need to do this.” But I knew what I wanted for personal satisfaction and pressed on. I took the exams and passed and was finally granted a naturopathic degree in 2008. Better late than never.



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