

# Healing and Discipleship Practised by Dorothea Trudel (1813–1862): The Transfer of Abilities in a Role Model of the Divine Healing Movement

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## Abstract

Prominent representatives of the North American healing movement, such as Charles Cullis, claimed to have learned from Dorothea Trudel. Anna Barbara Meili (1835–1892), on the other hand, learned from Trudel first-hand. Meili grew up as a simple woman on a farm in Zimikon, Canton, Zurich. She joined pietistic circles and thus came into contact with Dorothea Trudel. This paper explores the question of how Anna Barbara Meili learned to heal from Dorothea Trudel. In particular, Meili's written memoirs are critically examined with historical methods. Trudel deliberately encouraged people to follow her. At first, she commissioned Meili to hold devotional classes herself. After a stay in Männedorf, Meili began to take in sick people. She sought advice from Trudel on how to deal with the sick. She learned from Trudel how to treat the sick, according to James 5. After Trudel's death, Meili moved to Männedorf to minister to the sick there.

**Keywords:** Divine Healing; laying on of hands; James 5; Dorothea Trudel; Anna Barbara Meili; Männedorf; Charles Cullis

## Introduction

There are a considerable number of seminars and materials that guide Divine Healing. In the course of the last decades, the offer has changed (Williams 2013, 55–80). New approaches and concepts have been sought. The concern for healing has remained within the Pentecostal movement. The roots of the modern healing movement are traced to the work of Johann Christoph Blumhardt as well as Dorothea Trudel in Männedorf, Switzerland (Dayton 1987, 121; Kay 2009, 44; Robinson 2011, 40–87). They were considered role models in the pioneering years of the movement. Dorothea Trudel's healing activity was first made known in America by Charles Cullis (1833–1892). Other

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prominent representatives of the North American healing movement, such as A. B. Simpson (1843–1919), W. E. Boardman (1810–1886) and A. J. Gordon (1836–1895), followed him. The memory remains to this day. The accessibility of information on Dorothea Trudel in the English-speaking world was essentially limited to the book by Charles Cullis.<sup>1</sup> In the German-speaking area, several essays on Dorothea Trudel have appeared in recent years. In particular, Holthaus (2003, 2005 and 2009) dealt in several publications with the healing of the sick in the German-speaking Holiness movement. He classified Dorothea Trudel as well as Johann Christoph Blumhardt as precursors of this movement. Furthermore, for the historical classification of Trudel, the essays of Seidel (2004 and 2005) should be mentioned, who places Trudel in the historical context of the revival movement in the Zurich Oberland and analyses Trudel's counselling approach in particular. Stuber (2006) elaborated on Trudel's diaconal work. Joris (2007) looked at Dorothea Trudel from a feminist perspective and discussed women's scope for action in a second work in 2011. Most recently, Dorothea Trudel was addressed in Schärli's (2012) dissertation on restrained religiosity. In addition, there are other documents that are kept in the archives of the present Bibelheim Männedorf, which were not considered in these scientific papers.<sup>2</sup> Among them are the memoirs of the later co-worker Anna Barbara Meili.<sup>3</sup> These are critically examined and evaluated here. In this essay, I pursue the question of how Anna Barbara Meili learned to heal under Dorothea Trudel.

## Classification of the Manuscript

Anna Barbara Meili (1835–June 8, 1892), called Annebabeli, and Dorothea Trudel (1813–1862) lived in a time of major political, economic and social upheaval. In Switzerland, the federal state was founded in 1848. The effects of the Enlightenment were felt throughout Europe. Medicine, as well as the natural sciences in general, made great progress.

Meili came from a simple farming family in the village of Zimikon, which is near Volketswil in the canton of Zurich. In addition to her parents, she had a brother three years younger, a stepsister 15 years older, and her biological sister 19 years older. The children were brought up strictly. Annebabeli was very conscientious and anxious in her early years. In practical work in the house and yard, she was skilful and hardworking. Transport services, as well as weaving in her own living room, resulted

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- 1 Cullis ([1865] 1872); Essential chapters of the book are a translation of: Zeller ([1862] 1956); Further research was done by Kydd (1998, 142–153).
  - 2 The archive of the Bibelheim Männedorf has been newly opened up in recent years by Esther Sommer. Especially concerning the court case against Trudel in 1861 as well as some letters are there. Numerous transcripts of edifying Bible studies by her successor, Samuel Zeller, have been preserved.
  - 3 Archiv Männedorf. Schachtel 101: Erinnerungen Anna Barbara Meili (Erinnerungen). The original and a transcription of the memoirs are available there. The page references given here refer to the transcription in German.

in small additional earnings. However, weaving was increasingly displaced by the factories of the textile industry (Jäger 2012, 99–109). Throughout her life, Anna Barbara Meili remained a simple woman. The family belonged to the Reformed Church and went to church on Sundays. The early death of her biological sister in 1850 made a great impression on Annebabeli. Therefore, she took to reading her older sister's books. These consisted mainly of devotional books, prayer books and the Bible.<sup>4</sup> The older sister had apparently come into contact with Bible colporteurs. In the following time, Annebabeli let herself be influenced by their literature. Somewhat later, Annebabeli also came into contact with pietistic circles, which met for edification meetings in addition to the Reformed church service. She describes this socialisation process in detail. Through her access to Pietist circles, she visited Dorothea Trudel in Männedorf, which will be examined in more detail below. Although Trudel solicited Meili's cooperation several times, she did not move to Männedorf until 1863. There she worked on the sick by the laying on of hands, according to James 5, and counselling until her death in 1892. Through her work, Meili impressed many visitors, as Alfred Zeller testified (Zeller [1910] o.J., 119). These visitors asked Meili in the 1880s to write down her rich experience. An unnamed person helped her. In later years Meili never tired of telling of her "rich experiences she had had in dealing with the Lord" (Zeller [1910] o.J., 119). The same events were repeated. Thus, a culture of remembrance was formed. One expression of this is that in the manuscript, the episodes reported in each case end with an application for the listener. One's own life story becomes a proclamation (Hirzel 1998, 17–18). Therefore, autobiographical colourations are to be expected. On the basis of the existing material, these can only be guessed at. The Scripture was written during the heyday of the Holiness movement, i.e. in the 1880s.<sup>5</sup> Its traces are recognisable.<sup>6</sup>

In the manuscript, the first years of Annebabeli's life were described by a third person. She ends her introduction with the words, "From now on, we leave A[nna]. B[arbara]. narrates herself."<sup>7</sup>

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4 Meili drew from the following books: *Himmlisches Vergnügen*, a common prayer book of that time (Erinnerungen, 5); "Geistliches Blumengärtlein" from Gerhard Teerstegen 11; the *Book of Sermons* from the Swabian revival preacher Ludwig Hofacker (Erinnerungen, 16.26.28); der *Imitation of Christ* from Thomas Kempis (Erinnerungen, 26); *Heart of Man* booklet from J. Goßner (Erinnerungen, 39); furthermore the otherwise unknown writings "Eins ist not" (Erinnerungen, 15) and "The Youth devil" (Erinnerungen, 10).

5 A remark about the later entry of "David" into the Basel mission rules out a rapid writing after 1863. Ibid., 104.

6 Samuel Zeller, the director of the work at that time, kept a certain sober distance from the Holiness movement. Cf. Zeller ([1910] o.J., 201–210). Therefore, a distinction must be made between Meili's remarks and Männedorf's official line.

7 Erinnerungen, 22. Formally, it is noticeable that the third person abbreviated almost all names of persons and places with initials, as was often the case in Pietist devotional literature. One wanted to protect the persons concerned by anonymization. This third person was familiar with the regional conditions.

## The First Contact with Dorothea Trudel

Anna Barbara Meili was invited to the edification meetings in the neighbouring village of Greifensee. Here she became acquainted with Pietism and, from then on, regularly attended the Sunday afternoon meetings. A lot was told about Männedorf here,<sup>8</sup> so her interest in Männedorf began to grow. On one of the following Sundays, Meili and a friend attended the congregation in Uster. This was led by a young man who had been converted three years earlier and was in close contact with Männedorf. About a dozen young people stayed for the post-meeting. He led them to conversion.<sup>9</sup> A few days later, Meili was bestowed “glorious and joyous minutes of heavenly bliss.”<sup>10</sup> From now on, all spiritual words were no longer a heavy burden for her, but “balm.” Dancing and similar pleasures were frowned upon among the faithful in the Zurich Oberland.

Six weeks before Christmas 1856, Meili dreamed the following: “A woman with a hump and a white checked skirt walked in through the door of the room, holding her finger up gravely. One voice was: ‘This is the Döde [Dorothea] in Männedorf’.”<sup>11</sup> She had never seen Dorothea Trudel before. There were no photos yet. Meili’s friend suggested visiting Männedorf. When the weather was favourable, they set out on foot. They arrived on Saturday evening. In the downstairs room of Trudel’s little house were three women with humps. One of them had the same face and skirt as Annebabeli had seen in her dream. “The next morning, she took my hand. I was terrified because I thought: It’s no coincidence that she’s taking you by the hand; she now senses who you are!”<sup>12</sup> Trudel took the young people into the next room. She said: “Now don’t pretend to be better than you are, and don’t become such half-Christians; in such a case, it’s better to stay with the world...” Such harsh greetings were common with Trudel. She deliberately put visitors under pressure in order to be able to read from their reactions the underlying motives or needs that led them to Männedorf. Since time was of the essence, there was not yet a lengthy conversation that day. The next Sunday, they went back to Männedorf. Trudel asked why they actually came to Männedorf. A friend said: “We thought of starting a different life.”<sup>13</sup> She reported that they would pray together. Trudel looked sharply at all six, gently hit Annebabeli on the head with her finger and said: “You are the least; you are the little shepherd, but if you’re not right, where do the others want to go?” Annebabeli couldn’t get a word out. Trudel then left them alone for half an hour and took Annebabeli to a room alone. Trudel said to her: “... I feel and feel it, it is entrusted to you as it is to me, you are there for others and just think about this ... I’ve already mentioned three times in the weekly paper, and I’ve just never answered, and the lot confirms it to me.” Trudel intuitively perceived the personalities

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8 Erinnerung, 14.

9 Ibid., 16.

10 Ibid., 18.

11 Ibid., 23.

12 Ibid., 24.

13 Ibid., 25.

within the group. In many cases, Trudel drew a lot from the Moravian booklet to confirm her position. After a pause, she called Anna Barbara again and asked about her sins. She now told Trudel her “whole way of life.”<sup>14</sup> When saying goodbye, Trudel encouraged Anna Barbara: “Now just stay true to the grace and strength that has been bestowed on you” and drew lots again for everyone. From then on, Anna Barbara held regular meetings at her home in Zimikon. Initially, they read a chapter from *The Imitation of Christ* by Thomas Kempis. A little later, they began with the sermon book of the Swabian revival preacher Ludwig Hofacker (1798–1828). The number of visitors increased. Undaunted, Anna Barbara encountered mockers.

### **Meili Grows into the Ministry of Healing**

In 1857, Anna Barbara developed the same symptoms as her sister, who had died. She was forced to use the doctor.<sup>15</sup> Neither this nor a second doctor could help her, Meili said. Since it was feared that she would die, Meili wanted to see Dorothea Trudel again. She came immediately. When she arrived, the pastor of the Reformed Church was there, giving Anna Barbara the last supper. After he left, Trudel said, “I certainly don’t think you’ve done enough work on this earth.”<sup>16</sup> She asked the faithful to pray constantly for Anna Barbara, made her a milk soup and instructed her to look up to the Lord with every spoonful. Trudel stayed for more than a day. Anna Barbara was strengthened in faith. After Trudel left, Anna Barbara stopped taking any medicine at first. But the doctor and a believer advised her to take the medicine. But then the disease got much worse again. A messenger was sent to Männedorf. Trudel let them know that Anna Barbara had to stop taking the medicine and invited her to Männedorf. According to Meili’s memories, she said: “[Anna Barbara] has the faith, but she doesn’t want to have her faith tested.”<sup>17</sup> As soon as her health permitted, Anna Barbara travelled to Männedorf. Trudel stayed with her the first night. However, Anna Barbara took offence at Trudel’s devotion: “She just thinks that we are being beaten for the sake of sin.”<sup>18</sup> Apparently, Trudel had emphasised the connection between physical illness and possible sin. Since Anna Barbara was ill, she concluded that she must have sinned. She examined herself and concluded that she was “not yet complete”<sup>19</sup> at heart. The state of health initially got worse. Trudel insisted that Meili eat the food despite her sensitive stomach. Meili prayed before every meal that she could endure the food and ate one more lettuce leaf every day. When Meili developed a fever, she suggested that Trudel should do bloodletting, which doctors often prescribed in such cases at the time. But Trudel was of the opinion that since she [Meili] had almost no blood left anyway due to the emaciation, no additional bloodletting should be carried out. Another time, Meili considered a herbal cure for cleansing, because the good Lord had also allowed herbs to grow. Trudel

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14 Ibid., 25.

15 Ibid., 29.

16 Ibid., 30.

17 Ibid., 31.

18 Ibid., 32.

19 Ibid., 32.

thought this was for the infidels and the cattle: “There is no contamination from common foods. It is not what goes into the mouth that defiles a person, but what comes out of the mouth.” Trudel said resolutely to everyone present in the dining room: “If there is still anyone in the house who still believes in herbs and plasters and drops, I would rather he go away today than tomorrow.”<sup>20</sup> Trudel was obviously not convinced, neither by the doctors’ usual drugs nor by the home remedies. Instead, she relied on prayer and healthy eating. Meili didn’t feel understood in the house. She complained to God of her distress. “In that prayer, it was like she heard a voice: ‘He helps’.”<sup>21</sup> As Meili began to say thank you, her health began to improve. Another patient asked for mint tea. They fetched the leaves from the garden and served them. But Trudel said: “Now, Annebabeli, think carefully, if you believe in tea, you must also have tea.”<sup>22</sup> Trudel poured herself and Annebabeli a cup. This struck Anna Barbara as strange, since Trudel had spoken differently a few days earlier. Meili thought about it. When she was asked the next morning if she would like another cup of tea, she replied: “I thought the Savior would help you in Männedorf without tea.” She continued her memories: “Mother heard this in the next room, came straight away and said, patting my shoulder: ‘Exactly, that’s what I thought of you, yes, just believe it’.”<sup>23</sup> From these events, we recognise Trudel’s skilful handling of those seeking help. Whether tea or not, tea was secondary. It was about the attitude to these things. In further conversations, Trudel realised that Meili had understood this. Trudel was once very emaciated herself (Cullis [1865] 1872, 64). From her own experience, she told Meili that she would need another two to three years before she fully recovered. This also applied to Meili.

While Meili herself was in Männedorf to recover, it became apparent that she was able to deal well with the mentally ill. They gathered around Meili and listened to her with pleasure.<sup>24</sup> Meili also reports another case in which she learned to distinguish between a fainting spell, in which the person concerned turns pale, and an “imaginative spirit.”<sup>25</sup> The 20-year-old acquired further knowledge of how to deal with the sick through concrete cases and explanations from Trudel and other caregivers. Nevertheless, Meili was characterised by a certain legalism at this point. She thought: “If I no longer give way to sin and the world in any respect, the Savior can still fully help me.”<sup>26</sup>

When she got home, Meili went back to her work and also held meetings. From this point on, sick people also came to Annebabeli in Zimikon. Her main concern was not the laying on of hands, but the recognition of sins and forgiveness. During a visit to Männedorf, Annebabeli was asked to lay on hands. According to her reminiscences, she

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20 Ibid., 34.

21 Ibid., 34.

22 Ibid., 35.

23 Ibid., 35.

24 Ibid., 35.

25 Ibid., 36.

26 Ibid., 32.

said to Trudel: "... I can't do that; I don't yet have such a pure heart and a holy hand as you do. I don't do it." Then she [Trudel] said: "Right now, child, do it. The patient in question got better after my laying on of hands."<sup>27</sup> Trudel valued confession of sins. At the same time, she knew, from the Moravian tradition, that the believer does not have to reach a certain level, but can live by grace. The *sola gratia* of the Reformation resonates. This distinguished Trudel from the sanctification movement.<sup>28</sup> On another visit, Meili was still hesitant to lay on hands. But Trudel remained consistent and let Meili lay hands on two sick people at the front of the lectern during the prayer.<sup>29</sup> In the subsequent conversation with Trudel, Meili's doubts could be discussed and clarified. From then on, Meili also regularly laid hands on the sick. The number of people seeking help also increased at Meili in Zimikon. She went to Trudel several times to get advice on how to deal with the sick.<sup>30</sup>

## Two Examples of the Healing of the Sick

Using two examples, it is described here how Anna Barbara Meili healed the sick. In both cases, she was referring to Trudel's advice.

The first example is Doctor L from Uster.<sup>31</sup> This man came to see Meili, whom he had heard about, around 1:30 am one night. Anna Barbara knew Dr L's daughter, who had already told her about his recurring tantrums. His family then usually put him in a straitjacket.<sup>32</sup> When he got to Meili, she offered him some milk to drink. Then she took a lot and sent Dr L to sleep in her brother's room. Anna Barbara went to the barn with her mother to pray. Dr L couldn't sleep and got up. In the living room, he grabbed Meili by the shoulder and said: "And now, what do you think?" She replied: "I think this would be best if the Savior gave you rest to sleep like other people at night."<sup>33</sup> He now wanted to wash his upper body and undressed. Anna Barbara pointed out that God is a God of order. Then he wanted to go to the Greifensee that night to wash himself. Meili took him boldly and firmly by the hand and rebuked him. Afterwards, he washed himself in the house and, in his anger, slapped his legs with his fists. Meili called the neighbour. He was a bit afraid of the tantrums. When Anna Barbara returned, Dr L had Meili's mother under control and threatened Anna Barbara. She reported: "I quickly went into the room, immediately took the Bible from the shelf and said: "L, do you know this

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27 Ibid., 37.

28 A British pastor placed Männedorf in the Higher Christian Life movement (Cullis [1865] 1872, 26). However, with this he projected his own imprint on Männedorf. Trudel was mainly influenced by the Moravian as well as by Swabian Pietism.

29 During the devotion, Trudel laid hands on two sick people each. One person on the right and one on the left.

30 Ibid., 38.43.63.68.75.89.

31 In one place the name is abbreviated with "Lehm"; so probably Lehmann; Ibid., 46.

32 Ibid., 45.

33 Ibid., 46.

book?” He let my mother go and said: “Yes, that’s the Bible ...”<sup>34</sup> She gave him the Bible, and he read from Isaiah 45 as Anna Barbara had told him to do. After that, Dr L showed his stiff, wounded finger and removed the bandage. The neighbour got sick of it. Meili poured oil over the finger and bandaged it again. Anna Barbara spoke to Dr L “quite thoroughly to heart” in a conversation about faith. After that, they sent him back to bed. In his restlessness, he got up early in the morning and asked to call Dr G from the village of Hegnau or Dr M from Volketswil. Meili said: “I think it would be better if you go home now, because your wife and children will also wonder how you felt that night.”<sup>35</sup> The brother and neighbour accompanied him home, and Meili promised to come and visit him.

A few days later, Anna Barbara visited Dr L at home in Uster. The pastor of the Reformed Church was there. He wanted to know how she had mastered that night. “Yes, if I hadn’t known the Savior and the Word of God, I wouldn’t have known how I was going to get through this night.” The pastor replied: “I think they should be left to do whatever they want until they quit themselves.” A family member responded: “Surely you can’t ... because he ... destroyed the little roasting oven ... all five of them goats let loose and the manger was torn away ...” Anna Barbara explained: “In Männedorf, such people are not allowed to do what they like, and when one reads the word of God one sees that the Savior himself scolded and threatened such people.” After these events, Dr L did not have another tantrum for almost two years. Anna Barbara Meili comments: “... another example of how easily even a dangerous illness can be cured if the patient is thoroughly spoken to.”<sup>36</sup>

The man was obviously mentally ill. When dealing with Dr L, Meili referred to the treatment in Männedorf, where she had had a lot of experience with such people. Meili’s pastoral care with admonitions from the Word of God obviously helped.

The second case, which is presented here as an example, was the so-called “woe-child” from Zurich, whom Meili took in. Apparently, the girl had seizures from time to time, falling to the floor, flailing, foaming and rolling around. This illness was considered particularly costly in terms of care. When Meili asked Dorothea Trudel for advice, the latter advised her to investigate carefully whether the child was not in “carnal lust.” After the “woe-child” confessed to secretly snacking on sweets, it took longer for the child to have another seizure. For Trudel, this was an indication of the connection with sin. She admonished Meili to be strict with the wailing child. One day it came to light that the child was living in immorality. However, even strictness was not enough in this case. Meili reached the limits of her strength. She considered herself an apostate—she had failed. Then Trudel encouraged her: “What are you saying? You have nothing but lost faith; you have looked too much at the storm and the waves and too little at the

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34 Ibid., 47.

35 Ibid., 47.

36 Ibid., 49.



helmsman ...” “I realised that I had looked more to fear than to the Savior,” Meili confessed.<sup>37</sup> From then on, Meili prayed regularly for the recognition of the sins of the wretched child. One day, all the sins gushed out of the wailing child’s mouth as a confession. Together they agreed to watch her thoughts so that she would not relapse. Gradually, her condition stabilised, and she had fewer and fewer seizures. The state of her health had improved considerably. Not all cures are comprehensible. The connection between carnality and seizures seems questionable by today’s standards. Possibly not all relevant information was conveyed by Meili that would have provided clues for a different interpretation. However, it must be emphasised that Meili had taken in this child in a selfless manner and had lovingly cared for her over a long period of time.

### **Anna Barbara is Called to Männedorf**

Dorothea Trudel had tried several times to persuade Anna Barbara Meili to work in Männedorf. It is mentioned in Meili’s memoirs that Trudel apparently asked her for the first time in 1858 or 1859. After the death of Meili’s mother, Trudel again asked her to use her gifts in Männedorf. However, Meili felt obligated to her unmarried brother, who owned the farm now. She only wanted to come after his marriage.<sup>38</sup> Another time Trudel said to her: “It is certainly not allowed to you as well as to me to create so much earthly things. Your brother could hire a day laborer.”<sup>39</sup> The next time Anna Barbara came to Männedorf for 10 days, she went there to get Trudel’s advice about the woe-child. During this stay, too, the ill-tempered trusted Meili and came to her often to discuss and confess their sins. When leaving, Trudel signalled again that she had been waiting for Meili for a long time.<sup>40</sup> Meanwhile, in 1862, the brother’s wedding was approaching. Now Meili was planning to move to Männedorf for service. But once again, the plan failed: the bride died 10 days after the wedding.<sup>41</sup> Therefore Anna Barbara continued to stay with her brother.

Dorothea Trudel fell ill in 1862 with the nervous fever that was present in the village. Meili was asked to come to Männedorf immediately. The beloved mother hardly spoke a word, but squeezed Anna Barbara’s hand and smiled at her. The next morning Trudel had died. God had “decided otherwise” than Anna Barbara had asked God in prayer.<sup>42</sup> Already in 1860, the teacher Samuel Zeller had come to Männedorf and was soon appointed by Dorothea Trudel as her successor. He, too, now asked Anna Barbara Meili to come to Männedorf permanently. Zeller agreed to pay her brother to employ a day labourer. Then Samuel also fell ill with a nervous fever. Meili stayed a few days to help out in Männedorf. She laid hands on various sick people, anointed them with oil and practised counselling. Before Anna Barbara left, Zeller again asked her for help. He

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37 Ibid., 77.

38 Ibid., 58.

39 Ibid., 75.

40 Ibid., 78.

41 Ibid., 84.

42 Ibid., 96.

pointed out that the house had two workrooms. “My dearest wish now would be that you would come here for good one day,” Zeller said. Meili hesitated, however. The brothers and sisters in the faith from Zurich had earlier planned to build a second Männedorf in Hegnau near Zurich.<sup>43</sup> Zeller reminded her that she had promised to come to Dorothea Trudel and tried to convince her about Männedorf. The 29-year-old Zeller had unexpectedly been asked to succeed Trudel quickly. This was a great challenge for him. Especially in counselling and laying on of hands, Meili had more experience than Zeller at that time.<sup>44</sup> People whom Meili had helped praised her name. Around the year 1863, she was, therefore, invited to preach and pray with the sick in Alsace.<sup>45</sup>

After Anna Barbara Meili’s brother married for the second time, she finally moved to Männedorf in 1863. This is the end of Meili’s memories. Apart from Anna Barbara Meili, Anna Weber (called Nettli) laid her hands on sick persons in Männedorf.<sup>46</sup> The service of both is favourably mentioned in a protocol<sup>47</sup> of September 10, 1864. When Charles Cullis visited Männedorf in 1873, Nettli Weber and Anna Barbara Meili were introduced to him (Cullis 1879, 29). Anna Barbara humbly laid hands on the sick in the prayer room. She was also entrusted with the care of a crowd of sick people. Looking back, Meili was described by Alfred Zeller as follows: “According to God, many owe her salvation of soul and body. She had a burning love for Jesus and souls, but also a terrible earnestness against all flirting with sin and the power of darkness” (Zeller [1910] o.J., 120).

## Comparison between Dorothea Trudel and Anna Barbara Meili

Dorothea Trudel and Anna Barbara Meili had many things in common. Both grew up in modest, rural circumstances in the same region. The loom in the living room provided a little extra income. Both grew up in the tradition of the Reformed Church and then found their way to Pietism. Meili was 22 years younger than Trudel. When Meili found access to the faith at a young age, Trudel was already a known person. Trudel consciously encouraged people to follow her. Thus she also became a spiritual mother to Meili.<sup>48</sup> Trudel prompted Meili to start with edification meetings. Later, through Trudel’s encouragement, Meili grew into the ministry of laying on of hands. Like

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43 Ibid., 99.

44 Cf. Ibid., 99.

45 Ibid., 100–110.

46 Nettli Weber (1834–April 7, 1894) came from Gossau/ZH and was an assistant under Dorothea Trudel from October 1860. Her duties included caring for the sick through counselling and the laying on of hands, as well as preaching in the Sunday school for children (see Zeller, Alfred [1910] o.J., 119–120 and Schachtel 100: Nettli Weber.

47 Schachtel 200: Über Handauflegung und Gebet: 10. September 1864, 8.

48 Furthermore, Trudel promoted spiritually, among others Johannes Paul Wettstein, Elias Schrenk, Carl August Bächtold, and Arnold Bovet, cf. Zeller ([1971] 2004, 40–61).

Trudel, Meili was also blessed with successful healings. Meili willingly allowed herself to be guided by her mother, Trudel.

Nevertheless, there are also significant differences between Trudel and Meili. While Meili was very conscientious and anxious in her early years, Trudel had inherited the impulsive character of her father. This had an impact on the spiritual content that appealed to her. Meili reflected significantly on literature that emphasised sin. This included the *Heart of Man* booklet as well as the “Youth Devil.” Trudel’s path was different. She attended the congregation of the Moravian Brethren in Männedorf. There she accepted impulses from Zinzendorf’s theology. Later, formative impulses from Swabian Pietism were added (Zeller [1971] 2004, 40). Anna Barbara also encouraged her in this, but it found less acceptance in her heart. Meili fought resolutely against sin throughout her life. This remained her main focus. Trudel was also strict when it came to sin, but could then rejoice much harder when a person received grace and deliverance from sin. Meili was more inclined toward *theologia crucis*, while Trudel was dominated by *theologia gloriae*. The healing work of Meili in Männedorf in 1857 shows Trudel’s deep knowledge of human nature, clear mind<sup>49</sup> as well as a great measure of didactic skill. Meili did not achieve these abilities to the same extent.

With regard to the healing of the sick, Trudel and Meili were of similar character. The starting point for both was James 5:14–16 and Mark 16:16–18.<sup>50</sup> The rite was of secondary importance. Essential was the prayer and laying on of hands, “in the extreme case, we anoint them with oil,” Trudel said in the interrogation for the trial. More important than the healing was that “the soul comes completely to freedom and then, when the right mood is in the person and is in the right place, he is completely free of will and satisfied with everything as God does it.”<sup>51</sup> We can speak of a holistic model with Trudel, while good care, contemplation of Scripture, counselling, and answers to prayer belonged together in the mind of Dorothea Trudel.

## Results and Discussion

The memoirs of Anna Barbara Meili reveal that, in several cases, the healings took some time. These were not instantaneous healings, but processes of recovery. In contrast to the expectation of spontaneous healings in the later Divine Healing movement, this should be emphasised. The turning point in these processes, according to Meili’s accounts, was usually the confession of sins. Under Dorothea Trudel, it was similar: she took people into her house for a few days or weeks until they were healed. In addition, however, there were healings in Meili’s case, as well as in Trudel’s, in which the decisive turnaround was noted within a few hours.

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49 Cf. Zeller ([1862] 1956, 5).

50 Erinnerungen, 38.

51 Schachtel 504, Verhör 4. April 1861.

With Anna Barbara Meili, numerous people became healthy in body and soul. Many of them had previously sought help from doctors in vain. From today's point of view, the majority of the cases suggest psychosomatic connections. However, we must leave other healings of Anna Barbara Meili open or understand them as answers to prayers. The healings of the sick that occurred must not be interpreted as mere miracles, as occasionally happened in the Divine Healing movement. Instead, the events must be understood holistically. Those who study the healing of the sick, according to James 5 today, must seek the completion of other disciplines such as medicine, psychology and sociology. Medicine and spirituality are to be understood in a complementary way.

The work in Männedorf developed over the years from an asylum for the sick to a Bible and recreation home. In 1901, due to new legal regulations, all mental patients had to be discharged. Kydd (1998, 152) attributes the changes in Männedorf largely to government regulations. Significant causes, however, lie deeper. This research suggests that the first changes began much earlier. The recorded memories end with the definitive entry of Anna Barbara Meili in 1863. However, these were not written down until the 1880s. The end of the recorded memories in 1863 is an indication that the revival at Lake Zurich<sup>52</sup> had come to a temporary end with Trudel's death. The intention was to continue Dorothea Trudel's legacy in her spirit. The sick continued to be admitted and cared for in Männedorf. They were accompanied by counselling, laying hands on them, praying and anointing, according to James 5. The method of treatment was not changed. Anna Barbara Meili was a guarantor for this, but the number of reported healings decreased continuously.<sup>53</sup> The work in Männedorf continued thanks to Zeller's talent as a popular preacher and his altruistic character. However, later it was "no longer so" (Zeller [1912] o.J., 80) as in Dorothea Trudel's time.

## Summary

Anna Barbara Meili (1835–June 8, 1892) read her sister's devotional literature after her death and soon found access to pietistic circles. In this context, the young woman also met Dorothea Trudel. Trudel deliberately devoted herself to young people in order to encourage them to follow Jesus. The first step was to encourage Meili to hold edification meetings. She repeatedly sought Trudel's advice on the treatment of the sick. Through Trudel's guidance, Meili grew in devotion and fear of God, in self-confidence, in knowledge of human nature, and last but not least, in the ministry of the laying on of hands, prayer and anointing, according to James 5. The majority of the healings of

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52 The events under Dorothea Trudel show similar characteristics to other revivals in the 19th century. Cf. Kay (2009, 58); Bebbington (2012, 269–274).

53 Trudel spoke of over 300 healings having occurred by 1861. For the years 1863–1869 only 66 healings were witnessed; cf. Schachtel 504 Verhör 4. April 1861; Schachtel 506 Liste und Heilungszeugnisse.

Dorothea Trudel, as well as those of Anna Barbara Meili, suggest psychosomatic connections. Medicine and spirituality are complementary.

## Disclosure Statement

The clinical pictures mentioned are reproduced as they were mentioned in the historical sources. They do not represent any valuation.

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