**THE DISPLACEMENT OF DAN BY MANASSEH**

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Anyone who studies the Glossary terms in "Science and Health with Key to the Scriptures" will wonder why Dan is representative of animal magnetism. As, however, one studies the subject throughout the Bible it is made clear that these terms in the Glossary are exact definitions, that Dan is indeed a type of animal magnetism. Dan was born of Jacob and of Rachel's maid, Bilhah. Jacob's character, from the mortal point of view, included duplicity and sensuality; the name Bilhah means timidity, also fear and terror. Could there be a soil more favorable to animal magnetism than these qualities of mortal mind: duplicity, sensuality, fear, timidity, and terror? Among Dan's descendants we note Hushim, his son, whose name means "haster," and Bukki, the prince of the tribe, whose name stands for waste. These two points in Dan's history, his immediate progenitors and his descendants, are worthy of study, and we may find in them some helpful lessons. Duplicity, sensuality, timidity, fear, and terror should be known for what they are, namely, elements of animal magnetism, and should be destroyed; otherwise they will furnish the soil in which error can operate. In other words, they admit Dan. To recognize the symptoms of animal magnetism and to dispel them instantly with the truth of being is to make solid progress in the understanding and demonstration of Christian Science.

And what of haste and waste? Can anyone estimate what life would be here and now if this progeny of Dan were eliminated? All sense of pressure from hurry would disappear. The limitations of time would disappear. The belief in time is that which causes hurry. We hurry because we count our time, because we think a night is coming. Hurry impedes our work, makes us irritable and impatient, makes us less efficient and more difficult to live with. Hurry is push and push is mesmerism, the action of mortal will power. It is forever forcing open the buds instead of leaving them to unfold in the right way. It says on entering a friend's home, "I haven't a moment," and so on, and the friend too begins to feel flustered; it speaks sharply over the telephone, curtly to employees or to customers, and is a fit descendant of Dan. The only legitimate haste is the hastening to wake up from this mortal dream. Waste is no better. Waste of time, waste of money, and, above all, waste of spiritual opportunity need to be sharply dealt with. Thinking that is not righteous thinking is waste; all time spent in that which is not real and true is waste, all self-seeking is waste. That only is profitable which acquaints one with God or expresses God. Both haste and waste separate us from God and therefore belong to the breed of sensuality, duplicity, fear, timidity, and terror.

Let us turn now from Dan's parentage and descendants and consider Dan's history. When Jacob blessed his sons with a blessing that was prophetic of the tribes or states of human consciousness which each one typified, he said in part of Dan, "Dan shall judge his people." The word Dan means judge. What sort of judgment can come from Dan, animal magnetism? It can only be destructive criticism, unrighteous judging,—judging on a material basis. We see the name completed in Daniel,—the name meaning "Judge of God." Dan judges on the plane of mortal mind; Daniel judged from the standpoint of divine Mind. The same difference exists between mortal mind reading and divine Mind reading. As for the second part of the blessing, it exactly describes the workings of animal magnetism. "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." It is a fact that animal magnetism does not get blamed for the havoc it causes, but its tool or the channel through which it operates gets the blame. Thus the adder that bit the horse's heels and made the beast rear so that its rider fell backward would neither be known nor blamed, but the horse would be deemed the culprit, or the fall might even be attributed to the rider's own carelessness.

Christian Scientists, however, have no excuse for making evil personal, for, from cover to cover, the teaching of Science and Health brings out its impersonality and the great and glorious fact that evil is not power. Thus when misunderstanding is rife we should recognize it as confusion, or animal magnetism, and deal with it as such. We must destroy the evil. If the persons manifesting the evil are condemned it will be undestroyed, but when uncovered as evil it can then be reduced to nothing. By knowing evil's unreality on the basis of the allness of God, good, you destroy the evil, and consequently liberate or heal the erstwhile evildoer. It is significant that Jacob's spiritual perception caused him to exclaim after prophesying thus of Dan: "I have waited for thy salvation, O Lord." He foresaw that naught but the salvation of God would liberate mankind from this seeming power of evil and that there would be many weary years of waiting before this salvation would appear.

As we go on with our study of Dan in the Bible we come to the time when Moses, before he ascended Mount Nebo and was seen no more of men, blessed the tribes, and of Dan he said, "Dan is a lion's whelp: he shall leap from Bashan." A definition of Dan in the Glossary is, "One belief preying upon another" (Science and Health, [p. 583](http://concordexpress.christianscience.com/?query=One+belief+preying+upon+another&book=tfccs.main.sh)). Truly, animal magnetism is nothing of itself,—belief preying upon belief, dust to dust. The Bible says, "Dust shall be the serpent's meat." A study of the word Bashan shows it to have been the portion given to the tribe of Manasseh, and it is with a feeling of wonder and awe that one sees the marvelous and exact fitness of the Bible records, for the seventh chapter of Revelation shows the fulfillment of this prophecy: Dan is not included in the company of the redeemed, made up of twelve thousand from each tribe,— and Manasseh, son of Joseph, that favored tribe whence came "the shepherd, the stone of Israel," has replaced him, thus giving two portions to the house of Joseph, which is the fulfillment of Jacob's prophecy, when in the blessing of Joseph's sons, Ephraim and Manasseh, he said: "Moreover I have given to thee one portion above thy brethren." Dan in fulfillment of prophecy has indeed leaped from Bashan,—in other words, that which is "the shepherd, the stone of Israel," has revealed in Christian Science the powerlessness of evil, and enabled men to understand Isaiah's prophecy: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

The history of this tribe of Dan presents three specific incidents which are worthy of note, as each one is typical of the nature and operation of animal magnetism, the first being that a man who was the son of a woman of the tribe of Dan and of an Egyptian blasphemed God and was stoned. The second interesting allusion to the Danites is in the beautiful song of Deborah as given in the fifth chapter of Judges, when this enlightened woman was judge in Israel and had returned from leading the armies of Israel in battle against their enemies. She sings of the glorious victory of Israel and of the bravery and honor of those that took part in it, then exclaims: "Why did Dan remain in ships?" Dan, therefore, went not up to fight in a righteous war, and we see this same trait of animal magnetism at work to-day in those who, lending themselves as tools to evil, go not up to fight against the king of Canaan. They either claim to be neutral or else side openly against those who are fighting in a righteous cause.

The third and most interesting account of doings of the tribe is the record of their taking possession of a city called Laish, a city whose people were under a mesmeric spell of ease in matter. When the Danites had made it their own, they called it Dan and established the worship of idols there and prevailed upon a Levite to be their priest in the service of this idol. The whole story is deeply interesting and significant,—the envoys of Dan on their way to this city turn in to the house of Micah, who has made him a house of gods and has secured a young man who was a Levite for his priest. There the envoys, five in number, ask this young Levite to inquire of the Lord for them whether their way shall be prosperous. The Levite, after having inquired of the gods, made answer: "Go in peace: before the Lord is your way wherein ye go." Thus did animal magnetism use occultism to attain its ends, and the envoys went to Laish, where they found a people that dwelt "careless ... quiet and secure," and, to quote the terse language of the Bible, "There was no magistrate in the land, that might put them to shame in any thing." Here then was a state of consciousness that would indeed fall an easy prey to animal magnetism.

The envoys after they had spied out the land returned to their tribe and raised an army to go up and take the country of Laish; on the way they seized the gods that belonged to Micah, and bribed his priest, the young Levite, to go with them and be their priest. They came to Laish "unto a people that were at quiet and secure," and the Bible tells us "there was no deliverer." Then the children of Dan set up the graven image, and the young Levite and his descendants were priests to the tribe of Dan until the day of the captivity of the land. The whole story is an interesting account of the workings of evil or animal magnetism, and of its finding a victim in the careless and lawless thought, of its easy possession of such a state of consciousness, and of its setting up of the worship of idols therein.

In the forty-eighth chapter of Ezekiel we come to the description of the building of the spiritual temple and we read that the gates of the temple "shall be after the names of the tribes of Israel," and that at the east side there shall be three gates, "one gate of Joseph, one gate of Benjamin, and one gate of Dan." Turning to the twenty-first chapter of Revelation we find a description of the New Jerusalem, and there, too, are three gates at each side, "and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel," and we cannot but see that since Manasseh of the house of Joseph has replaced Dan, the three gates now are Joseph and Benjamin and Manasseh. We see that the serpent, animal magnetism, which has followed so closely on the enlightened thought through the long night and day of the human mind's awakening, has at last disappeared into its native nothingness.

We need to watch that the gate of our understanding is open only to the Christ, and that we realize and affirm constantly, yea demonstrate daily, that evil is not power, that Dan has indeed leaped from Bashan, has been replaced by Manasseh, that glorious forgetfulness (the meaning of the name Manasseh) or obliteration in consciousness of all that which is not good,—of all that which is not Principle and its idea; that forgetfulness which is so typical of the time when evil shall finally disappear. Mrs. Eddy says (Retrospection and Introspection, [p. 67](http://concordexpress.christianscience.com/?query=In+the+ratio+that+the+testimony+of+material+personal+sense+ceases%2C+sin+diminishes%2C+until+the+false+claim+called+sin+is+finally+lost+for+lack+of+witness.)), "In the ratio that the testimony of material personal sense ceases, sin diminishes, until the false claim called sin is finally lost for lack of witness."