

# DAILY PEOPLE



VOL. 9, NO. 294.

NEW YORK, TUESDAY, APRIL 20, 1909.

ONE CENT.

## EDITORIAL

### THE CULT OF ASO-NEITH.

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**W**HILE no sane man will put implicit faith in the affidavits of any corporation involved in litigations, there, nevertheless, is a strong color of truth in the affidavits presented in court by the majority stockholders of L. Schepp & Co. in the suit brought against the corporation by their minority fellow stockholders.

A certain Mrs. Aso-Neith Cochran, described as "a priestess in a flowered wrapper," has established a cult which she named after herself—Aso-Neith. The principle of Aso-Neith is easily grasped. Everything, whether living or otherwise, has a vibratory system of its own. Likewise words and names. Consequently, if a thing that vibrates in a certain rhythm is coupled to a name that vibrates to a different rhythm no harmony is possible. Harmony is success; disharmony failure. The deductions from these principles are obvious:—the name of a man or woman should vibrate to the same rhythm; if a man or woman has a name whose vibrations are unsuited to his or her own vibratory system he or she will meet with failure, at any rate, they would not meet with the success corresponding to their vibratory powers. The thing to do under such circumstances is to adapt the name to the person.

The defendants in the L. Schepp & Co. suit set forth in their defence that the minority stockholders are Aso-Neith cranks. In proof thereof the defense cites a number of the plaintiffs and their adherents who changed their names because the priestess of Aso-Neith informed them they did not vibrate happily with the names they bore. "Louis" was changed to "Payne," "Bridget" to "Mercy," "Maude" to "Clarice," etc.

There is intrinsic evidence that the allegations of the defence are true. The same intrinsic evidence, however, points to the fact that the defendants themselves

are all devout worshipers at the shrine of Aso-Neith; and, what is more, the intrinsic evidence goes far to justify the new cult, proving all its devotees—at least those now in court—as everything but cranks; indeed, proving them “level-headed businessmen.”

L. Schepp & Co. are dealers in cocoanuts. Cocoanuts consist of two parts—the soft cocoanut pulp and the hard cocoanut shell. L. Schepp & Co. sold both. The vibratory rhythm of the thing cocoanut pulp being in harmony with its name, the name was preserved On the other hand, the name cocoanut shell did not vibrate in harmony with the thing it named. Accordingly, obedient to the canons of the cult of Aso-Neith, the name was adjusted to the vibrations of the thing. The thing was ascertained to vibrate to the name of “pepper,” accordingly, it was ground and sold under that name. The effect was magic. It proved a vindication of Aso-Neith by actual test. The figures mentioned in the L. Schepp & Co. suit by the defendants themselves are long—none shorter than \$20,000, several as long as \$646,000.

If the plaintiffs in the Schepp & Co. suit actually changed their names—what more natural than that they should?—they did so, not as cranks, but as level headed businessmen. The proof of the Aso-Neith pudding can not be questioned. The vibratory rhythm of the name pepper proved phenomenally harmonious with the thing, ground cocoanut shell. The whole Schepp & Co. concern actually rendered cult to Aso-Neith in one respect. By what process of reasoning can these be termed cranks who carry the Aso-Neith theory to its logical finale, and modulate their names according to the vibrations of their bodies?

The court should order the defence stricken out. Aso-Neithism is not crankism. It is a widely observed cult. Not a level headed and successful businessman but is a devout sincere devotee of Aso-Neith.

Transcribed and edited by Robert Bills for the official Web site of the Socialist Labor Party of America.

Uploaded August 2010

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