



IS GLASS-STEAGALL GOING TO BE YOUR WATERLOO?

(An Epistemological Experiment on How to Change the Past.)

By Pierre Beaudry, August 1, 2013.



FOREWORD

As Lyn demonstrated most emphatically, we are not telling the truth if we are not saying to the Congress that Glass-Steagall is going to bankrupt Wall Street. So, it is time that the correction be made and the whole truth be told, because every member of Congress has to go through the same crisis of credibility that you will have to go through, when you convey that message to them. So, this is the configuration in which the crucial question to be examined will be: “Who is bankrupt, Wall Street or the Congress of the People of the United States?” This report tries to answer two questions:

1. WHY DID NAPOLEON BONAPARTE LOSE THE BATTLE OF WATERLOO?
2. HOW DO YOU CHANGE WHAT DIDN'T HAPPEN INTO WHAT SHOULD HAVE HAPPENED?

INTRODUCTION

“Now, I’m a future seer, and there are other people in society who are future seers. They’re generally minimal. But, if anything is going to happen, like in this situation, it’s going to be from a future outlook, not a present experience outlook.”

Lyndon LaRouche

The first question that should come to mind when you look at the immediate future of the United States is: “How are you going to get Congress to pass HR 129, the Return to Prudent Banking Act which intends to restore Glass Steagall? What does the Congress of the United States have to do to succeed in bringing Glass-Steagall back?” This is the way Lyn answered those questions:

“The point is, we are going to make clear that “we are going to **bankrupt Wall Street!**” You want to win? That’s what you do! And we haven’t done it. We’ve discussed it, but we didn’t do it.

“What are you going to do? You were talking about bankrupting Wall Street! That’s what the whole issue is. It’s not some deal, some vote on this. It’s **bankrupting** Wall Street – you cannot save the United States unless you absolutely **bankrupt Wall Street!** And you have to win, and that’s what you have to say. “Yes, agreed. We will be bankrupting Wall Street. If this vote goes through, Wall Street is bankrupted. So what? That’s good!” (Lyndon LaRouche, *NEC Meeting*, July 30, 2013)

It’s not enough to say it, you must also do what you say. The question this poses to organizers is: “Why haven’t we done that already? And what has been stopping us from doing that?” What Lyn is raising, here, is not just how to win Glass-Steagall. He is addressing the crucial problem of what you have to do to win any political fight. And, what is needed to win a political fight is never obvious, because it requires facing down the enemy publically as well as within you, that is to say, with the right balance of power and reason, and at the right time. That is the performative question. So, the question I wish to develop, here, is how can you recognize when “going along to get along” is the enemy within you who is telling you that what you are doing won’t work? There is no simple answer to that question. This is why the best way I could find to express this quandary is by way of universal history.

1. WHY DID NAPOLEON BONAPARTE LOSE THE BATTLE OF WATERLOO?

When you willfully coordinate your actions to coincide with the unfolding of universal history, your mind is always able to know what the next step should be; and, this is why every human being is naturally able to forecast the future. However, when, in the course of a strategic situation of human affairs, there is a lack of coordination at the topmost level of decision making in the leadership of mankind, the situation can easily turn to a disastrous defeat. That is the reason why it is always useful to have references from universal history to help you understand how the powers of the human mind develops from the future and from the top-down; never from the past and from the bottom-up. This is the way Lyn formulated the problem:

“Now our team will hold together, and they will hold together on their response to the situation in which they find themselves, but will be a team, not individuals, by interaction. Now, you have a second interaction, which is the interaction with the larger group we are working with. We have a third real category which is the people we’re dealing with, coming in around the Congress, around similar things that go together with this.

“You know, it was the people who were coming there, trade unions, etc., etc. So, the point is to have a development process, which starts from a central team, which is coordinating the development.” (Lyndon LaRouche, *NEC Meeting*, July 16, 2013.)

This is the form of unity of command that must be reflected in any strategic situation, which can be appropriately designed from within universal history. It is also in that sense that universal history is humanity’s greatest teacher, because it is always able to tell you to never take events and facts for granted and to never rely on the past to shape the future. The problem, however, is that most historians have no

real understanding of this universal historical principle, because they believe that it is the experience of the past that teaches us what the future holds for us, individually. That is completely wrong, because, if you want to understand history, the historical facts of the past are always the wrong things to look at.

The point is that you must always look for the state of mind of intention behind historical facts, simply because facts are oriented to an intention that always comes from the future. For example, ask yourself: Why did Napoleon Bonaparte lose the battle of Waterloo? This is not a question addressed to Napoleon, personally. This is a question that every human being on this planet must ask of himself when his or her life is in danger. What does it mean to have your Waterloo? And, how can you forecast an upcoming Waterloo?

Before answering this question, let's take a look at a few basic epistemological features that underly the characteristic of human existence. The greatest fear that people have with respect to the future is the fear of changing their past life. Why? Because, if man is trained like an animal, he will instinctively tend to orient himself toward the future from the strength of past experiences, and will believe that the experiences of the past are the foundation of his future. As any animal trainer will tell you: it takes practical experience! Chase a cat away from your backyard by throwing cold water at it a couple of times, and that cat will never come back. You don't need to be a rocket scientist to understand why this experiment works. However, the irony is that human beings who apply this same principle to themselves, are stupid and are heading for disaster. Why? Because, if some one throws cold water at you, there must be an intention, and if you don't evaluate what the intention is, you will have a very bad reaction and make a stupid decision. Cats don't know that. In other words, human behavior is not determined by the past, but from the anticipation of an intentionality that is located in the future. Everything that man does is based on such intentionality, because the future is not the end point. It is the starting point of everything.

As for the significance of the Battle of Waterloo, the British have their version of the facts and the French have theirs, and, ironically, both of them were wrong. Why? Because both regrettably did not look behind the facts to understand their true significance with respect to the future. The issue that Waterloo poses is: "Are you ready to lose everything in order to win?" That's the question that has to be answered with Glass-Steagall, today.

Historians generally forget that every human event is caused by the imperative progress of mankind, or the lack thereof; and this sole intention permeates every pore of every individual human being that ever existed on this planet. There is not a single human being who is in fact excluded from this process, but very few notice it during their entire life-time. A lot of people will also deny this intention of progress, but not a single one can avoid to be effectively pulled or dragged by it. That is how every human being is commanded and pulled by the catenary principle of universal history.

For example, Wellington considered that he had secured his victory on the third day of the three day engagement (16-19 June 1815) at the Battle of Waterloo, because Bonaparte had delayed engaging his troops until the ground had dried up. That was a wrong assessment, as we shall see. The truth of the matter is that Napoleon had lost the Battle of Waterloo a few years earlier, when the unity of command among the Marshals of his Army had been lost. Technically speaking, the fate of this battle may have already been decided as far back as [1813, at Bautzen](#), when Marshal Ney failed to block the retreat of the French Army. It was that same lack of unity of command that Ney brought with him to Waterloo. Why

are the historical interpretations of the events at the Battle of Waterloo not telling you the truth of what happened there at that time? (Figure 1)

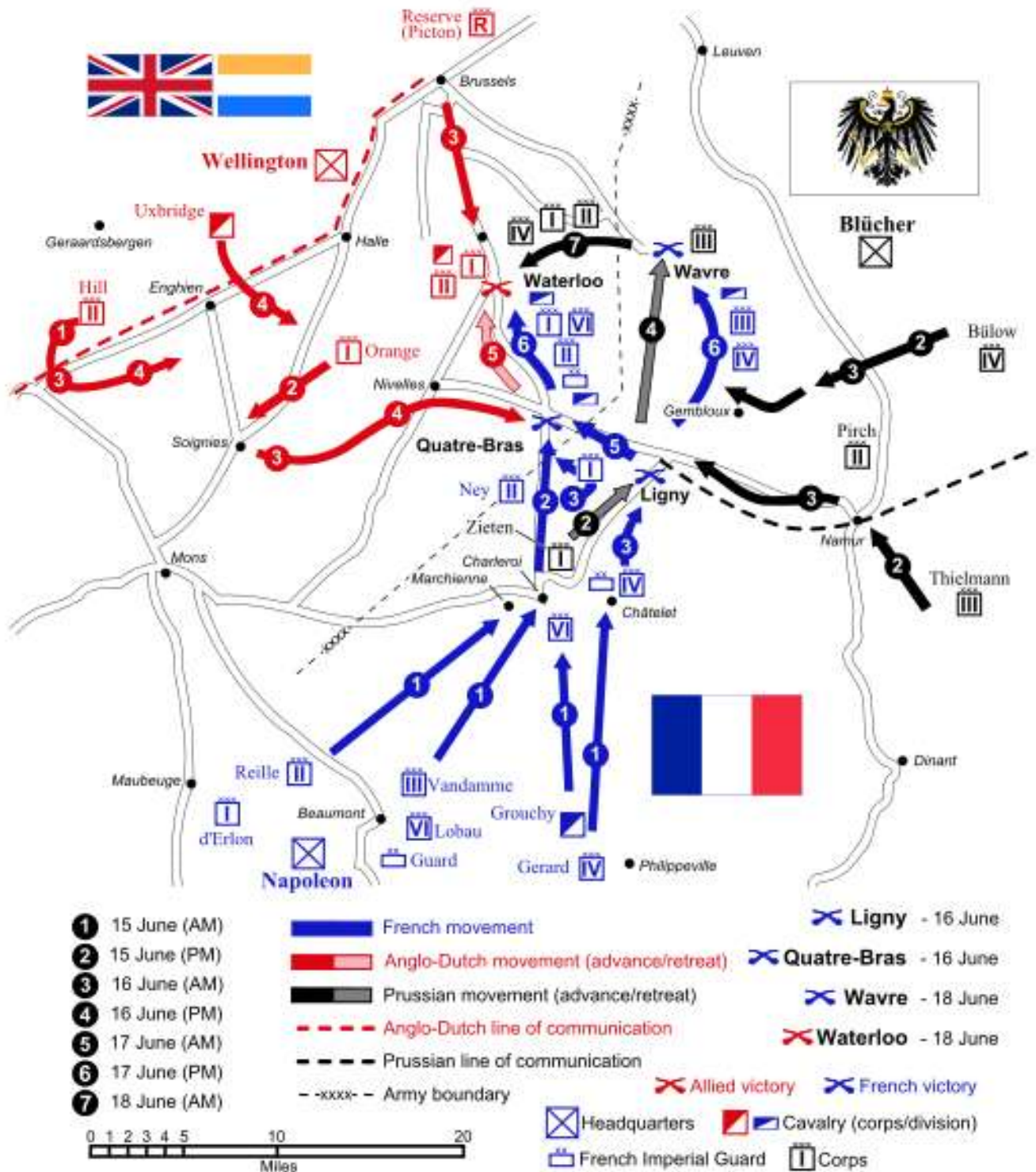


Figure 1 Map of the Waterloo campaign (June 16-19, 1815)

The most insightful view of the failure of the French Army at Waterloo is based on the psychological profiles of the leaders reflecting the animosity among the Marshals, and most emphatically between Marshal Ney and Napoleon. In point of fact, Ney may have been more concerned with making an impression on Napoleon than with winning the battle. As Ney's biographers noted, he had been completely stripped of all commands until the last minute when Napoleon decided to call him back to give him the command of the Second Army and the mission of engaging the British-Dutch Army. (A. Hilliard Atteridge, [*Marshal Ney: The Bravest Of The Brave*](#), Methuen & Co. Ltd., London, 1912.) Meanwhile, Napoleon was supposed to engage the Prussian Army. This psychological profile is useful to understand the nature of the characters, but it is useless to explain the strategic situation. The two are different like the characters of the players and the function of Chorus in Shakespeare's *Henry V*.



Figure 2 Marshal Ney's suicidal cavalry charge against the Wellington squares at the Battle of Waterloo, June 18, 1815.

What the situation on the terrain shows is that the turning point of the battle of Waterloo took place a little before 16:00 hours on June 18, when Ney engaged his Cavalry against Wellington's center, ostensibly because the British Commander had given the appearance of retreating his forces. Whether Wellington had consciously intended to give that impression or not may never be known, but, what is

certain is that when he did, Ney decided to go after him without infantry and artillery support. Curiously enough, Napoleon could have stopped him at any time, but decided not to do so. However, that tactical blunder was not the reason for the defeat of Napoleon. It was the shadow of something else which can only be located in the domain of strategic thinking at the highest level of command. Something else caused the defeat and the end of the French Empire.

There is no doubt that Wellington had recognized the implications of Ney's tactical mistake, and therefore, he responded to his attack by resorting to the only possible defense he had at his disposal, which was to have his infantry form squares with four closed-ranks deep and hide his own artillery and cavalry within those squares. **(Figure 2)** Wellington gambled on the fact that Ney's cavalry would get no fire support from either infantry or artillery, and he was right. Wellington knew that Ney's cavalry alone was no match against tightly formed infantry squares, because his horses would never dare charge against a wall of bayonets. Moreover, Wellington gave the order to shoot the horses down whenever they came within range.

This cavalry charge was one of the strangest charges in the history of warfare. No commander in his right mind would commit his cavalry into such repeated suicidal mass assaults against a closed-rank-fixed-bayonet enemy, unless he had some fire power to back him up. Wellington took the gamble and won. So, the question is: "Why did Ney do it? Why did he sabotage Napoleon's battle plan? The point, here, is not to look for Ney's personal character flaw. All you will find there will be shadows. Those who have evaluated this situation by examining the psychological failures of Ney have made a grave mistake of judgment by overestimating the psychological factors to the detriment of the epistemological circumstances.

The question of "why" something fails in a battle of this magnitude is not a personal question, but a strategic question. The question is: "What was missing in the French strategic command of the Belgium Campaign that caused the French defeat?" And the answer is that it was the missing combinatory interaction of a unity of command between Napoleon and the Marshals of his Army. There was no *gestalt* of the victory. It was the team work and the commitment to the same mission-orientation from the future that was missing, and that is why Napoleon was incapable of forecasting what the next step should have been.

As Lyn keeps emphasizing, the issue is located in the epistemology of forecasting, not in the psychology of the players. So, let us study the epistemological strangeness of this situation, as opposed to the psychology of the characters. If anyone were to say that the Duke of Wellington won the Battle of Waterloo because Marshal Ney made the mistake of launching his cavalry without the backup of his infantry, that would only represent the accidental cause, but not the real cause of the French defeat. If you were to say that the reason is to be found in the psychological state of Marshal Ney, you would also be wrong. Why? Because historians who say that the battle was lost because of the animosity between Ney and Napoleon are merely dealing with a shadow of the reason, and not the reason itself. The reason is located in the intention of the victory, which was missing in both Ney and Napoleon, because they both refused to let go of the past. They merely considered if they could possibly win; not if they had to win.

It is the lack of understanding of the time-reversal function of creativity which brings about your Waterloo. In the case of the French defeat, both commanders were drowning in the swamp of their own

failures, because they were clinging to the past like two fearful individuals clinging to a rock on the shore of a stormy sea; instead of letting themselves be overwhelmed by the wave of a future victory. As Lyn used to say in [BEYOND PSYCHOANALYSIS](#): “Let Go!” Because, *when the past comes into conflict with the future, it is the future which wins the day by flanking the past at right angle.*

This is somewhat like in a future perfect modality where, for example, Napoleon knew he could have won the battle had he changed the causal modality of the past from the future, in time. But, he chose not to, because he refused to consider what should have happened instead of what did happen. The interesting area to consider, here, is the curvature of what happens in the strategic mind between what did happen and what should have happened. It is the epistemological aspect of the question rather than the psychological experience which is relevant in this case.

2. HOW DO YOU CHANGE WHAT DIDN'T HAPPEN INTO WHAT SHOULD HAVE HAPPENED?

How does the understanding of our own noetic process help us understand how the Galaxy works as a whole, and not the other way around? Think of change in the Solar System as something that never quits, something that always keeps on coming and cannot stop developing, because it “must” overtake everything on its path like a tsunami of change, and it will not stop for any reason or for anyone, because it cannot. This is the way most human beings consider their direction toward the future. People who live like animals think their future is something that happens to them in spite of them and without their having anything to do about it. That is what happens when you live in a corrupt society like today. With real human beings, however, the mind has a choice of directions and of options to act on, and therefore, it has a deliberative power to decide between how the Galaxy “must must” and how human beings “must will.” (See Friedrich Schiller *On the Sublime*.)

In other words, when during the course of human events the inevitable wave of progress comes to force an axiomatic change, you can forecast what can happen next by understanding how to change what didn't happen into what should have happened. The social mind of man is organized in such a way that you can recognize the warning signs ahead of time, and forecast how something that did not take place in the past is going to have to happen in the future. You may not know where and when it is going to happen, but you can know why it is going to happen and how. And, when it does happen, then, you must let it carry you along with its motion, wherever it is intended to land, because if you were to resist its carrying power, you would be destroyed. It is in that sense that there is no other option but to change with Glass Steagall, this week, inside the United States, in order to set the pace for the rest of humanity. This is how Lyn presented the matter:

“We have to win, you see. This is a little problem here: We have to win. There's no other option, we just have to win. Because, I tell ya, if we don't win, this planet is going to be in the condition that you wouldn't believe! I mean, this is the last chance, that's the way you have to look at it. You can not make a mistake, an essential, systemic mistake on this one now. You have to win now. There is no future, if you don't win now. That's where we are.” (Lyndon LaRouche, *NEC Meeting*, Saturday, July 27, 2013.)

In other words, this is no time for wishful dreams; this is not the time to experiment with “woulds” and “what ifs.” This is the time for “shoulds.” And this is the reason why I am raising this

subjunctive modality in this way; because this is the only creative way to do what has to be done with the reduced forces that we have. When you have a life and death battle on your hands, and you base your judgment on the past experience of what you hope other people's response would be, you have already lost. You must focus on the future outcome of an idea that should have been enforced before and which must now come into existence, otherwise, there will be no future at all.

This new combinatory unity of purpose and composition of the mind is not made up of old parts that existed before its composition; it is a triune invariant function by means of which completely new connections are made and which has the fusion power of time-reversal to change past objects and recompose them into higher combinatory dynamics that are unrecognizable from past experience. That is how time-reversal changes the past. And this is how Glass-Steagall is our last opportunity to change the world's diaper!

Take the following example. Everyone has experienced, time and time again, when, during an organizing process, you get to reflect back on what was said and done, on the propitiating mistakes you made in the past, and you think back saying to yourself: "Why have I been so blind and stupid? I should not have said that. I should have said this, instead! Why didn't I think of that, then?" This is the case of a new manifold changing a old one. This a diaper change. This is the way you have to flank yourself, all the time while organizing, but never after the fact.

However, the point is that the time has come when this after the fact reflection has to stop, because you must be certain that what should have been said and done has to be, precisely, what is going to be said and done now, because this is what has to happen before it is too late. This is where the future comes in as an actual power of changing the past, as if through the back door of your mind, and there is no longer any margin of error to make it happen. This is how you change what might have been your Waterloo. As Lyn put it: "This is the last chance!" There cannot be any correction after this one. The time for errors is over. Victory for Glass Steagall is now or never! What this means, is that we are at the turning point where the entire planet must change as a whole, and this change must take place, this week, in the US Congress. As Lyn put it:

"We have to win this. We have indications we can win this, and if we don't win it, don't worry, there's nothing to remember. That's what it is, and it only can come from the United States. So, we have to wing that in the United States, now. There's no beyond. Either win, or forget it all! Because it won't be worth remembering." (*Ibidem.*)

The point is that if we don't do it, there won't be any future worth remembering, because we will have been the only ones who will have had a chance to see a viable future, and the one you will get, instead, will be insufferable. That's why the time has come to give people their future back. That's the singularity of this paradoxical moment of history. It is unique and as narrow as this subjunctive tight pinch. And, the irony is that the entire future of mankind depends on us to deliver this moment of history, otherwise everything will go up in smoke.

If you have doubts about your success, then, think of yourself as a doctor who is confronted with a difficult patient. You have to make a diagnosis about the patient's state of health, and therefore, you have to imagine what the patient might have done that was bad for him, and tell him what he should have

done instead. The point is that he'll be completely shocked to hear you say that, and he'll say to you: "How did you know that's what I did? Are you clairvoyant or something?" That's the way to create the fusion process of recruiting someone.

Moreover, there is a funny thing about why this fight requires that you follow the pathway that goes against the pricks. And the reason you always have to take that pathway is not because you will lose the fight if you don't do it, or you will die or something, but because people have to go through the wall of fire and go through an axiomatic transformation if they want to survive the period coming up ahead. People have no choice but to go through a crisis of identity, which will put their credibility on the line. You don't have to make threats against your Congressman, or scare him about making such changes. You have to discover what it takes to make people change, that is, what it takes to make them understand that there is a greater power of survival with Glass-Steagall than with Wall Street. Here is how you might want to consider the process.

Think of the following paradox: *The irony of organizing around Glass-Steagall is that you can only succeed if you fail; that is, if you go constantly against the pricks and lose your popularity by developing the most outrageous ideas that your enemy cannot believe; then, losing your popularity will win you credibility.*

But, if you try to be popular and you attempt to get your Congressman to support your ideas, you are heading for your Waterloo. Because what you think is the popular thing to say, will fail miserably. Remember that *you can't lick someone's ass and look him in the eye at the same time.* And, the reason why this cannot be done is not because of the physical difficulty. It cannot be done because it is amatterofmind that every person on this planet has to go through if they want to survive. So, everyone you are organizing, whether he is a Congressman or the man in the street, has to go through such a crisis of credibility; and unless that person's credibility is put into question and shattered, he will be useless for what you want him to do. Your job is not to get support from your Congressman, your job is to change him.

This is the paradox of organizing where you end up recruiting only those whose beliefs you will have shattered and destroyed for their own benefit. That's the *benefit of the other* of the Peace of Westphalia. That is your best and most powerful weapon, because it cannot be destroyed. Once you have used that Peace of Westphalia weapon, you will never need another, because that is the weapon that ends all wars. The irony is that when you hit someone by this weapon, you save his life.

If you want an example of how this works, take the case of the [Detroit auto-industry in 2005](#). Lyn was building a flanking wave of progress with the proposal of saving Detroit by changing the car industry through redirecting the machine-tool principle into a Second American Revolution which was going to be a Second Industrial Revolution. It didn't happen, because most Americans were having second thoughts about what they should have said and should have done, back then, and did not go against the pricks to get the job done. Now, there is no longer any room for such second thoughts. This time, it must be against the pricks all the way to victory. As Lyn said: "Then, the problem becomes not 'can you win?' but 'will you?'"