



Policy Brief

American Immigration Control Foundation P.O. Box 525, Monterey, Virginia 24465

George Soros – The Man Who Plays Global Messiah

By John Vinson

If someone wants a good reason why U.S. immigration policy needs to be more restrictive, he need look no further than the life and career of George Soros. A native of Hungary, Soros is an immigrant and a naturalized U.S. citizen. Our country, most patriotic citizens would agree, has suffered significantly from his citizenship.

Soros was born Gyorgy Schwartz in 1930. His father, Trivadar, a non-observant Jew, took the same Soros to deflect anti-Semitism, then rising in Hungary. Tirvadar was a strong of advocate of the invented language Esperanto, proposed as a global language to bring world unity. In 1944, when the Germans began confiscating property from Hungarian Jews and deporting them, George Soros—then 14—accompanied one of the Hungarian agents involved in the confiscations.¹

Years later during an interview on the TV show “Sixty Minutes,” interviewer Steve Kroft said to Soros: [You] went out, in fact, and helped in the confiscation of property from your fellow Jews, friends and neighbors.” Soros replied, “Yes, that’s right, yes.” Later in the interview he claimed he didn’t feel guilty about his actions because he had “no role in taking away that property.”²

From his youth, Soros has viewed himself as someone higher than mere humans and their conventions. “I admit,” he revealed in his book *The Alchemy of Finance*, “that I have always harbored an exaggerated view of self-importance—to put it bluntly, I fancied myself as some kind of god. . . .”³ In a later work he also proclaimed, “I carried some rather potent messianic fantasies with me from childhood. . . .”⁴

Soros left Hungary after War II and moved to Britain, where he enrolled in the London School of Economics. There he became a follower of Karl Popper, who advocated the concept of an “Open Society.” Soros became enthralled with this idea and later named his world-wide network of organizations Open Society foundations.

Popper’s notion of an openness was a society not defined by an essential identity, but one open to change through the democratic process, which respects individual rights and upholds tolerance. He opposed totalitarian attempts to impose utopia, while supporting government action to bring about limited reforms.

As time went on, Soros developed and altered Popper’s ideas. Soros seems to view traditional values and culture as a threat to openness, as well as national sovereignty. With respect to the latter, he has stated, “Insofar as there are collective interests that transcend state boundaries, the sovereignty of states must be subordinated to international law and international institutions.”⁵ As for democracy, Soros supports it—at least as long as people vote for what he wants.

Soros moved to the United States in 1956, and became a citizen in 1961. According to author Richard Poe, who has written extensively on Soros, he came here not because he loved America, but simply—by his own admission—for the opportunities to make money. “He always disliked America,” said Poe.⁶ Of his new homeland, Soros stated later, “I had never quite become an American.”⁷ In any case, the United States was indeed a congenial setting for Soros’ ambition. In the decades following his arrival, he made his fortune in hedge funds and currency speculation. Soros hit his full stride in the 1990s, when his currency speculations left their mark in Southeast Asia, Russia, and Great Britain. As he amassed his billions, millions of people suffered economically.⁸

Some charged that Soros manipulated events for his benefit. Economist Paul Krugman noted in 1998 that “[N]obody who has read a business magazine in the past few years can be unaware that these days there really are investors who not only move money in anticipation of a currency crisis, but actually do their best to trigger that crisis for fun and profit. These new actors on the scene do not yet have a standard name; my proposed term is ‘Soroi.’”⁹

Soros long claimed that his activities were legal, in spite of charges that they were unethical. But in 2002 the highest court in France convicted him of insider trading, a conviction subsequently upheld by the European Court of Human Rights Grand Chamber in 2012.¹⁰

With his billions, Soros set up a network of non-governmental organizations to promote his version of Open Societies in countries around the globe. Critics charge that this effort tended to reduce the national sovereignty of countries, thus leaving them vulnerable to outside economic control, either from international financial institutions, or from individuals like Soros.

The United States, Soros' adopted country, has not escaped his attentions. Here he bankrolls a multitude of left-wing "progressive" organizations to promote a more "open" America. A cause of intense interest to Soros is promoting immigration, legal and illegal. Since 1997, he has poured more than \$100 million into "immigrant rights" groups.¹¹

Among these organizations are National Council of La Raza (The Race), Mexican American Legal Defense and Educational Fund (MALDEF), American Immigration Council, National Immigration Forum, Migration Policy Institute, Immigration Policy Center, and Casa de Maryland.¹² All of these organizations seek to undermine immigration law enforcement, while promoting rights and benefits for illegal aliens, including amnesty. By supporting these organizations, it appears that Soros identifies an open society as one with an open border and few, if any, restrictions on immigration.

Soros also funds Media Matters for America and the Southern Poverty Law Center, organizations which specialize in propaganda to discredit and silence opponents of mass immigration.¹³ And Soros, an atheist, is not above using religious leaders to proclaim that God is on his side. Serving this purpose is Evangelical Immigration Forum, an arm of the Soros-funded National Immigration Forum.¹⁴

The Open Society is supposed to be one based on democracy. With Soros funding the left-wing progressives in this country, it is reasonable to assume that he shares their way of defining that form of government, regardless of whatever Karl Popper believed. To the left, democracy is not popular sovereignty, expressed by majority rule, either through referendum or legislative action. Rather, it is society conforming to the "democratic values" held by leftist elites. And if most people don't hold those values, they must be overruled in the name of democracy.

To illustrate, Californians voted overwhelmingly in 1994 to prevent illegal aliens from obtaining state benefits. That, however, offended the leftist view that it is intolerant to make legal distinctions between citizens and noncitizen lawbreakers. This, after all, violates the "democratic values" of openness, tolerance, and equality. Consequently, one federal judge simply threw out the decision of most Californians.

More recently, the Obama Administration has employed judicial edicts to eviscerate laws, duly passed by state legislatures, to curtail illegal immigration. At the same time, in the name of the administration has simply decreed that it won't enforce immigration laws it doesn't like.

The common cause of Soros and the leftist progressives is ironic. Despite his generally liberal views, Soros is the kind of predatory capitalist they usually profess to despise. In any case, the relationship is mutually beneficial. For the sacrifice of just a few scruples, the progressives get money they want to forge a society which lives up to their moral expectations. The benefit to Soros is that their projected aura of "democratic values" gives him moral cover to subvert real democratic government as he spreads his cash.

Mass immigration, which open society advocates promote, further distracts popular attention from elitist rule by making society more diverse and contentious. With different factions of ordinary people striving against each other, they can't easily unite against those who would rule them all. Furthermore, mass immigration—by weakening assimilation—increases the number of voters who can be manipulated to support the elitist agenda. In that situation, elitist rule won't seem quite so undemocratic in terms of popular support.

Some fear that Soros can purchase just about any political outcome he wants, but that really isn't true. In 2004 presidential election he allocated nearly \$20 million to one of his front groups, Americans Coming Together, to stop the re-election of President George W. Bush.¹⁵ Although Bush strongly supported mass immigration and amnesty, Soros disliked him intensely for conducting foreign policy without seeking international approval and consensus. Once again, the assertion of

national sovereignty is one of the greatest sins in the eyes of Soros. Yet when the 2004 election was over Bush won, and Soros lost.

Soros has many strengths, including drive, intellect, and a net worth of \$23 billion.¹⁶ But he has a definite weakness, and that is his overestimation of his strengths—must specifically his messianic delusions. On one occasion he stated that he shared numerous attributes with “the God of the Old Testament.”¹⁷

Perhaps if he read that book he would run across the saying that “Pride goes before destruction and a haughty spirit before a fall.”¹⁸ Probably it would make little impression on him. Nevertheless, patriotic Americans can draw encouragement from this moral truth as they contend with Soros and people like him.

John Vinson is president of the American Immigration Control Foundation. Copyright 2014

End Notes

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