

John Calvin 1509 - 1564 (founder of the Presbyterian/Calvinist sects)

More important data will be added to this page soon , including a commentary on Calvinist Capitalism versus a true American Free Enterprise economy. Discussions will include facts surrounding the question of the jewish connection of John Calvin's ancestry. Calvin was a proponent of the practice of usury.

For now the information shown will only be relevant to the name of John Calvin, his changing of that name, and how his surname was pronounced in "1500 -1600's French". It was not pronounced "Calvin" as we know it today. A reference to a rare 1611 "French/English Dictionary" page is included within our text.

Points of interest: Dissecting the surname study correctly

- 1) The official name of John "Calvin" according to French cathedral registries is CAUWIN. That is "Cau - uin"
- 2) The second "U" was originally a French "V". This "v" can either be a vowel or consonant. If the "V" precedes a vowel it becomes a consonant. Therefore it is pronounced "Cauvin" in French.
- 3) However, it is well documented that "Cauvin" Anglicized his name taking it into the English language where the second "U" is NOT read as a "V" but retains the "U" sound - Cauwin.
- 4) In the English name transition, the last three letters are therefore read as "uin" and pronounced as - - "whin" (short "i") due to the "au" diphthong preceding it being "whiffled out" as seen in the 1611 dictionary.
- 5) The diphthong "AU". This is pronounced in the old French as "O" as in "foe".
- 6) Therefore, in the Anglicized form the name Cauwin is correctly pronounced C -oh - whin (short "i") exactly as the English "Cohen"
- 7) The "L" in the name was from Cauwin's adaption of the Latin name he used in his university days, that of "Calvin", by which name he also became known in English as well as Cauwin. See the 1611 French/English dictionary for the consonant "L" in the middle of a word as being a silent "L", thus the archaic "Calvin" is still most properly "Cauwin" in both English and French.

References: John Calvin was not born "Calvin".

From The Encyclopedia Britannica, 9th Edition, 1875, page 714

"CALVIN, John (1509 - 1564) was born at Noyon, in Picardy, July 10 1509. His father, Gerard Calvin or Cauvin, was a notary-apostolic and procurator-fiscal for the lordship of Noyon, besides holding certain ecclesiastical offices in connection with that diocese. - - - The family name of Calvin seems to have been written indifferently Cauvin, Chauve, Calvus, Calvinus. In the contemporary notices of Gerard and his family, in the

captular registers of the cathedral of Noyon, the name is always spelt Cauuin. (emphasis added) - - - In his letters written in French he usually signs himself "Jean Calvin".

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From The Encyclopedia of Religion, 1987,(MacMillan) Vol.3, page 30

"CALVIN, JOHN (1509 - 1564) - - - Christened Jean Cauvin, from his university days he used the name Calvin, the latinized form of Cauvin."

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Eustace Mullins in The Curse of Canaan (1987), Chapter 4, p. 84, (Library of Congress Catalog Card Number 87-90479) provides the following pertinent information:

"... He was educated at the College du Montagu, where Loyola, founder of the Jesuit [Roman Catholic] sect, had studied. Cauin later moved to Paris, where he continued his studies with the Humanists from 1531-32. During his stay in Paris he was known as Cauin. He then moved to Geneva where he formulated his philosophy known as Calvinism. At first known in Geneva as Cohen (the usual pronunciation of Cauin), he Anglicized his name to John Calvin."

What was "John Calvin's" father Gerard Cohen doing in the French Catholic Church as an attorney taking care of the diocese finances? That is easily understood by realizing that European Jews were under order of chief Rabbis to infiltrate "gentile" institutions to gain power because of harsh sentiments toward Jews on the part of Christians who had become aware of the money manipulations of the "goldsmiths" in those days. Below is an historically recorded letter of 1489 in response to Chemor a Jewish Rabbi of Arles in Provence, who wrote to the Grand Sanhedrin, which had its seat in Constantinople, for advice, as the people of Arles were threatening the synagogues. What should the Jews do? This was the reply:

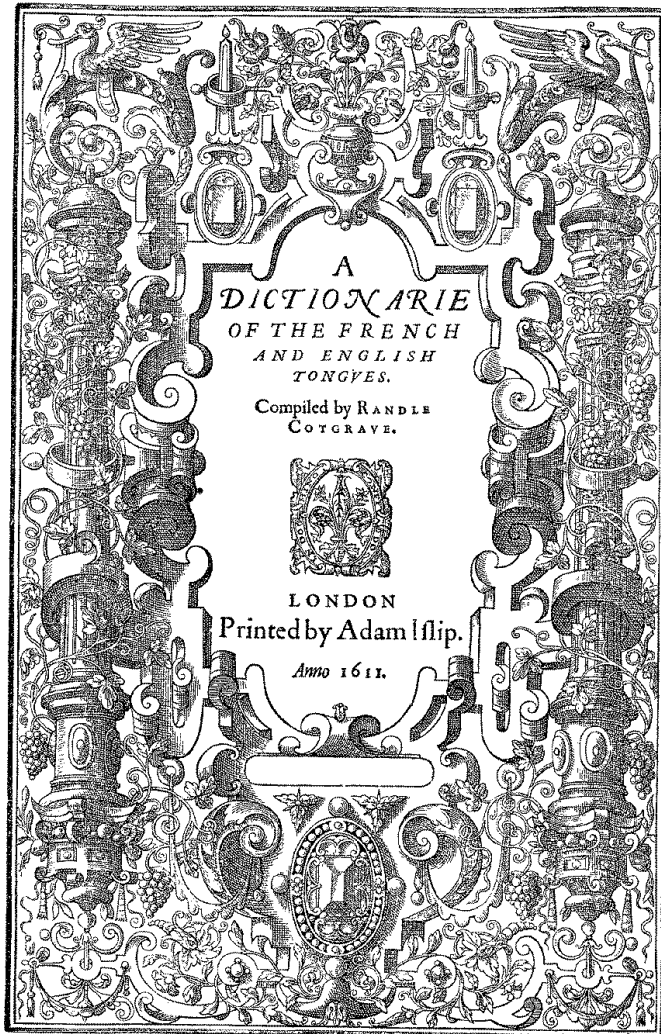
"Dear beloved brethren in Moses: We have received your letter in which you tell us of the anxieties and misfortunes which you are enduring. We are pierced by as great pain to hear it as yourselves. The advice of the Grand Satraps and Rabbis is the following: As for what you say that the King of France obliges you to become Christians: do it; since you cannot do otherwise...As for what you say about the command to despoil you of your goods make your sons merchants, that little by little they may despoil the Christians of theirs. As for what you say about their attempts on your lives; make your sons doctors and apothecaries, that they may take away Christian lives. As for what you say of their destroying your synagogues; make your sons canons and clerics in order that they may destroy their churches. As for the many other vexations you complain of: arrange that your sons become advocates and lawyers, and see that they always mix themselves up with the affairs of State, in order that by putting Christians under your yoke you may dominate the world and be avenged on them. Do not swerve from this order that we give you, because you will find by

experience that, humiliated as you are, you will reach the actuality of power."

Signed V.S.S.A.F.F., Prince of the Jews, 21st Caslue (November), 1489

[The reply is found in the sixteenth century Spanish book, *La Silva Curiosa*, by Julio-Iniguez de Medrano (Paris, Orry, 1608), on pages 156 and 157, with the following explanation: "*This letter following was found in the archives of Toledo by the Hermit of Salamanca, (while) searching the ancient records of the kingdoms of Spain; and, as it is expressive and remarkable, I wish to write it here.*"]

Book cover of a rare 1611 French/English Dictionary (scroll down)



See the dictionary page below for the pronunciation of the name "CAUVIN" in the 1500 -1600's French language. Note that the "vowels" are a-e-i-o-v ("v" = uuw, as in "lute") Note the diphthong au (au = o, as in "aux - oh") Thus: "CAUVIN" in French is the equivalent of The English "C - oh - uwh - in" Same as English "Cohen"



Briefe Directions for such as desire to learne the French Tongue :

And first, of the Vowels, and Diphthongs.

A Is to be sounded fully, as in the English all; not as we sound it in stale aic.

E When it is thus accented *é*, whether in the middle or in the end of a word, is called *é Masculin*, and sounded out, as in the Latine word *docere*. Otherwise it is called *e Feminine*, and is to be sounded imperfectly as the second syllable of *Facere*. Or as in this English speech, Is he come? If two or three, *e*, be in the end of a word, the first are *Masculines*, the last is *Feminine*, as *destinée, créée*.

I In the same syllable before *N* or *M* is to be sounded like *e*, as *enfance*, the first syllable like the second: Except *mien, rien, sien, bien, chien, rien*, and some others; and *enver* and the like, wherein *e* is not sounded in the same syllable with *n*.

O Before *N* or *M* hath the sound of *oo* in our English word *Moone*. So must you pronounce the French word *mon*, comme on dit, commencement, &c.

→ V *V*, is sounded as if you would whistle it out, as in the word, a *Lute*.

I and **V** are consonants when they are put before other vowels, as with the Latines, as *jalouse, vive le Roy*. *V* also standing before *R*, is sometimes a consonant, as *vray*, not *u-ray*.

Diphthogs.
Ai The Diphthong *ai* is to be sounded as it is written, in the end of the *Acrist* of the first Coniugation, as *j'aimay*. Secondly, if a vowel follow it, as *j'aye, ayons, ayant*. Thirdly, if *l* follow it, as *rouaille*. Otherwise it is alwayes sounded like *é Masculine*, as *j'ay, j'aimeray*; like *je, j'éméré*.

Ao The Diphthong *ao*, in the word *saoul*, is to be pronounced *Soul*, by omitting the prepositive vowel. But in these words *paon, raison, faon*, the Subiunctive vowel is omitted, and they are sounded *pan, tan, fan*.

→ Au The Diphthong *au* is to be sounded like *o*, as we pronounce it in saying *Pauls croffe*; so sound *aux praux* like *os pos*.

Apostrophus. Apostrophus taketh away a vowel out of a word of one syllable, when it standeth before another word beginning with a vowel; as, *L'eglise* for *la eglise*; *L'obelon* for *le obelon*; So we say *S'il* for *si il*.

Synalepha Synalepha taketh away the sound, but not the bodie, of *e* feminine before a word beginning with another vowel, as *mon pere* & *ma mere ont diné*, read *mon per* & *ma mer ont diné*. If a Verbe end in a *r* or *o*, and *il* or *on* follow it, we put in the in the sound of the letter *r*; as for *parle il*, *parlet il*,

for *dira on*, *dirat on*.
Diacresis is when two points over a vowel divide it from another vowel, as *boué, queué, read bou-e, queu-e*, not *bo-ue, que-ue*.

Of Consonants.

The generall rule of Consonants is, That if a word end in a consonant, and the word following begin with another, the small consonants of the word going before is not to be sounded, as *rout ce qui luit n'est pas or*, read it thus, *tou ce qui luy ne pas or*.

- Except
1. The word end a liquide *l, m, n, r*, as *mon pere*, not *mo pere*. Howbeit *l* is not to be sounded in the word *il*, as *il faut*, read it *i faut*.
 2. The word end in *c*, as *avec moy*, not *ave moy*.
 3. The word end in *f*, as *le brauf d'Angleterre*.
 4. The word end in *g*, as *le ioug de Christ est legier*.
 5. The word end in *q*, as *vn coq d'Inde*.
 6. There follow any point, *; ; ; ;*.

C, with a taile thus *c* is to be sounded like *s*, as *garçon, pièce*, like *gaisson, piésia*. Secendaly *ch* is pronounced like *sh*, as *cheval* like *sheval*. Except in proper names, as *Chanaan*, and these foure *oppe-latus*, *Cholere, Chorde, Eschole, Cichorée*. Thirdly *c* before *r* is not to be sounded, as *faicr, ditton*, like *fer, ditton*.

G, Joynd with *n* is to be sounded through the nose, as you sound *n* in the English word *onion*: So pronounce the French *oignon*, and *Espagnol* like *Spaniard* in English. These syllables *gua, gue, gui*, are to be sounded like *ga, ge, gi*, as in *guaine, guerre, guise*: Except the proper names *Guise, Guillaume*, and the Verbe *Elguiler*.

L, In the midst of a word is not to be sounded, as *aultre, outre*, like *autre, outre*. In the end of these words, *sol, mol, col, fol*, is to be sounded like *ll* in the English word *Scullion*, or *Collier*. So must you sound *Sillon, rouaille*, as though *i* were written after *ll*, *Sellion, rouaille*.

M, In the end of words is to be sounded like *n*, as *nom, fain, dam, temps*, like *non, fein, dan, tans*.

N, Is not to be sounded in the third person plural that endeth in *ent*, as *ilz aiment, ilz parlent*, read *iz aimet, &c.*

N u n Q, in