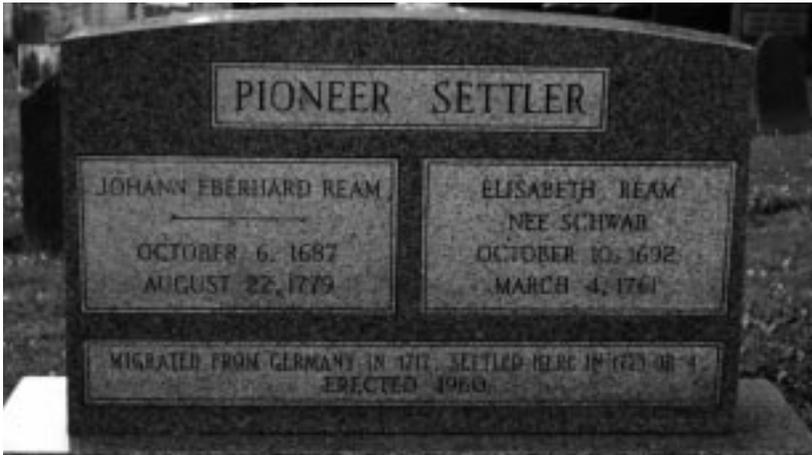


The Ream Family in America and its European Roots

by Glenn V. Sherwood

The American progenitor of the Ream family was Johann Eberhard Ream (Riehm) who arrived in the Penn Colony in 1717 and settled at a place that is now called Reamstown, Pennsylvania. He brought his family to the New World from Leimen in what is now Germany. They were apparently Protestants or "Palatines" or members of the German Reformed Church, with possible links to the French Huguenots. Protestants fled France and Germany at the time to escape the religious persecution imposed by Louis XIV. Several references can be found on early Ream family members being "Huguenot," including some in published books. These include *The Trail of the Huguenots...* by G. Elmore Reaman (1966) and *Memorials of the Huguenots in America...* by Rev. A. Stapleton (1964). Both works cite an "Eberhart Ream," but the connection to the French Huguenots is disputed by the Huguenot Society of America.



Left: Johann Eberhard Ream (Riehm) is buried at Reamstown. He had emigrated to America from the Rhenish Palatinate area near Heidelberg. Tracing the early family history is complex. The origin of the name Ream is uncertain and it has been said that there could be 90 different variations in the spelling. The way the name is pronounced phonetically may also indicate a link and may be more important than the actual spelling.

The most complete history is the 1938 book by Dr. Elmer L. Denniston. His book lists Riems at Leimen as early as 1490, but the exact roots of the family are nebulous. Denniston wrote that a "riemer" was a harness maker and some were tanners of leather. The name is spelled Rim, Riem, Rihm or more commonly Riehm in the old German records. On page 239 Denniston wrote: "(5585) Hans Andreas Riem I) b. 1642 is the first authentically known ancestor of Johann Eberhard Ream (Riehm, Riem), the emigrant to Pennsylvania. He is believed to have been the son of Endreas Riem of Leimen. In the records of the Reformed and later the Evangelical Protestant Church of Leimen, near Heidelberg, mention is made of the death of Hans Andreas Riem, citizen, butcher and mayor on February 19, 1719, aged 77 years." Denniston cites a letter Riem wrote on July 17, 1678 saying French troops had burned their church.

Denniston cites family links in Switzerland and on page 231 says that the Riem family of Winzingen first appears in tax records in that area of Germany in 1592. He noted that this information came from a publication titled *The Refugee Francois Roux, his Ancestors and Descendants* by Oscar Roux. The name "Roux" is listed as a Huguenot name at the Huguenot Memorial Museum site <http://www.museum.co.za/> and the Huguenot Society of America lists an Abraham Remy at their site <http://huguenot.netnation.com/> It has been reported that in *The Story of Surnames* by L.G. Pine (1965) it states "Raimes or Reames is from Rames in Seine Inferieure (Normandy) p.35. Most of this information reportedly came from *The Origins of Some Anglo-Norman Families* by L.C. Loyd. James H. Reames on a web site wrote: "For what it may be worth, I have a close friend of German Heritage who says that the Reames came from the Germans in the upper and lower classes, depending on the way the name was pronounced."

Over 30 years ago, we obtained information from Ruby R. Olsen of Wisconsin who claimed that the Ream family was descended from a "Johan Andrew Rheim," who she claimed was a Huguenot refugee from France. She wrote that the next generation was headed up by Hans Andress Eberhard Rheim who was the father of Johann Eberhard Rheim who was born in 1687 in Germany and emigrated to the Penn Colony. Notice that Olsen spells the name "Rheim" where Denniston often spells it "Riehm."



The Reams were obviously Pennsylvania Deutsch (German). There is more on the Pennsylvania Dutch (Deutsch) at the rootsweb link page on the web that is titled: "Shirley Hornbeck's This and That Genealogy; Melungeons, Moravians, Penn. Dutch;" located at the site <http://homepages.rootsweb.com/~hornbeck/blkdutch.htm> In this piece Hornbeck gives a history of possible "Black Dutch" family origins and connections and states that "Pennsylvania Dutch were also German-speaking Swiss and some French Huguenot. The Germans and Swiss, even then, spoke different dialects of German. They were not only Lutherans, but also German Reformed, and pietists such as Moravians, Mennonites, Amish, and the various Brethren groups, including the ones known as Dunkers." It was said that Vinnie Ream's father could not speak English until he was 22 years old and he could converse with Germans when the family visited Europe.

Left: Vinnie Ream's parents, sister and brother are buried on a family plot at Glenwood Cemetery in Washington, DC along with other family members. The monument is a new stone that was built to replace the original 19th century headstones which had crumbled and deteriorated.

In a broader and older sense, the general region of eastern France, southern/western Germany and Switzerland was once a place called "Gaul" by the Romans and populated by numerous Celtic Tribes. Benvenuti, in *The Celts*, wrote: "It is commonly agreed that all European cultures can trace their roots to Celtic origins." Murry Hope, in *Practical Celtic Magic*, (The Aquarian Press, England 1987) wrote, "The Celts were a southern European people of Indo-Aryan origin who first surfaced in Bohemia and travelled west in search of the home of the sun. Science has recently established their basic blood group as 'O', in keeping with their modern descendants, which designates them as a separate race from the aboriginals of the southern Indian subcontinent, where the 'B' blood group predominates."

Any discussion of the history should probably include definitions of the words "Huguenot" and "France" and the specific time period involved since the people and region had a very long, tumultuous, colorful and complex history. Leimen was located in the "Rhenish Palatinate" that was once incorporated into France. It was in the "Holy Roman Empire" on old Medieval maps. The web site called "Palatines to America" says, "The Palatinate, also known as the German PFALZ, was historically the lands of the Count Palatine, a title held by a leading secular prince of the Holy Roman Empire. Geographically, the Palatinate was divided between two small territorial clusters: the Rhenish, or Lower Palatinate, and the Upper Palatinate. The Rhenish Palatinate included lands on both sides of the Middle Rhine River between its Main and Neckar tributaries. Its capital until the 18th century was Heidelberg. The Upper Palatinate was located in northern Bavaria, on both sides of the Naab River as it flows south toward the Danube, and extended eastward to the Bohemian Forest. The boundaries of the Palatinate varied with the political and dynastic fortunes of the counts palatine." See <http://www.palam.org/palatinate.htm>

"The Rhenish Palatinate flourished in the 15th and 16th centuries and its capital, Heidelberg, was a center of the German Renaissance and Reformation. During the War of the Grand Alliance (1689-97), the troops of the French monarch Louis XIV ravaged the Rhenish Palatinate, causing many Germans to emigrate. Many of the early German settlers of America (the Pennsylvania Dutch) were refugees from this area. During the French Revolutionary and Napoleonic Wars, the Palatinate's lands on the west bank of the Rhine were incorporated into France, while its eastern lands were divided largely between neighboring Baden and Hesse." See http://www.crosswinds.net/~japa_lennie/his103essay1.html for more on the Palatinate and the site <http://www.friesian.com/francia.htm> for more on early France.

The Palatinat area had many vineyards like the Champagne region of France only 200 miles to the southwest. There is a city there called Reims or Rheims (rans or rmz) in NE France (ENE of Paris) that was named after a Celtic tribe called the Rémi. Modern descendants of the clan are thought to have the Huguenot name of Rémy. There was also a kingdom called Rheims during the reign of the Frankish King Clovis I (465-511). Rheims is where Charles VII was crowned King of France in 1429, an event made possible by military victories of Joan of Arc. It's also where the Nazis surrendered at the end of World War II. There is a web site on Gaulish tribes that defines the group: "Remi: (Belgae): Also regarded as the true Belgic tribe, (by which they are sometimes known) the Remi are centered on the second largest 'oppidum' of Gaul called Durocortorum. Linked with the Germans, they repeatedly engage in warfare against the Parisii and the Senones. Known to be the most pro-Roman out of all the tribes and also renowned for their horses." See http://www.donaldhs.vic.edu.au/home/spotter/Gallic_Tribes.html

"Between 1200 and 700 BC, the Celts spread westward from their eastern European homeland into the area of modern Austria, Germany, Switzerland, and France. Here, their culture developed into a recognizably Celtic form. The earliest stage of Celtic culture is called the Hallstatt, after a village in the Austrian Salzkammergut where archeologists discovered important artifacts... They blended peacefully with the megalithic people among whom they settled, contributing powerfully to the religion, art, and customs they encountered as they slowly spread westwards... By the seventh century BC, the Hallstatt people had become prosperous in the salt and iron businesses. In around 650 BC, the Celts began to re-exchange raids with the Greeks and Etruscans, elements of whose culture they adopted. By adding and adapting Graeco-Etruscan elements to the Hallstatt culture, the characteristically Celtic style of art came into being. As a result of this, in northeastern France, Switzerland, and the middle Rhine, a new stage of Celtic development took place. Archeologists call it the early LaTène period, after the definitive artifacts found at LaTène, on Lake Neuchatel in Switzerland. During the Classical period of Greece and Rome, Celtic culture was predominant north of the Alps." <http://www.joellessacredgrove.com/Celtic/history.html>

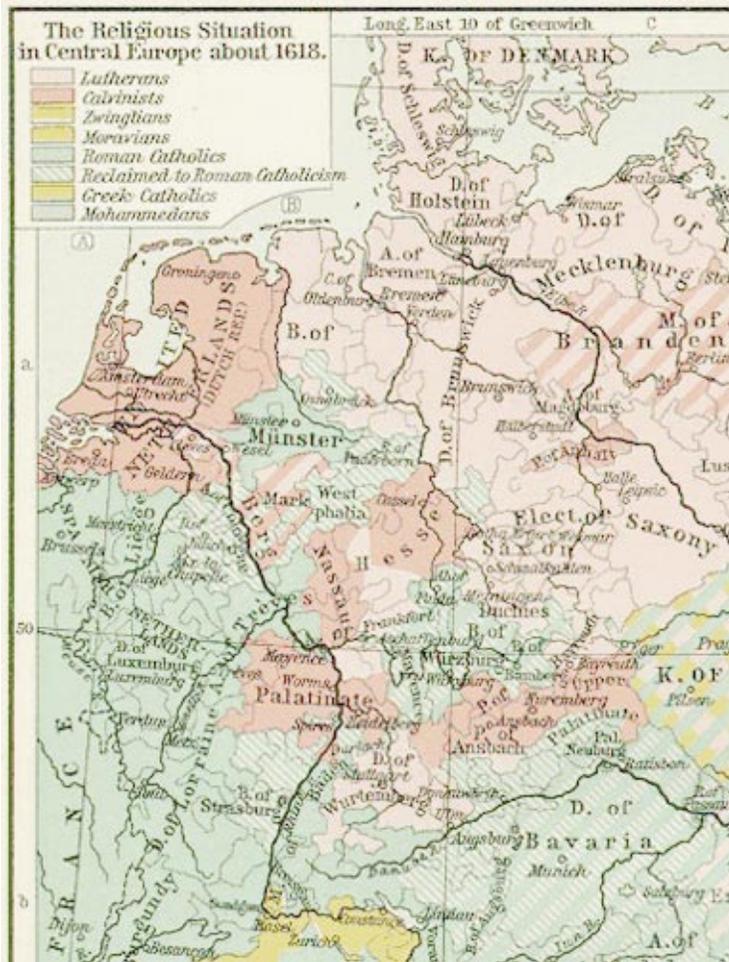
The innovative Celtic blacksmiths developed a wheel with a tire made of iron that was assembled with a "shrink fit" process and that was said to be "lost" and later had to be re-discovered. Ancient chariots with wheels have been discovered in Celtic burial tombs. They washed with soap and are credited with inventing the barrel and developed garments that led to modern pants and shoes. Wooden looms were used to weave fabrics and one woman usually did the weaving for a family. It's been said that "Celtic technicians of the LaTène period were technically superior to their Greek and Roman counterparts. Their superior weaponry, including a new type of sword, chain mail, and chariots, enabled the Celts to mount military expeditions against neighboring tribes and nations, including the Greeks and Romans."



The duality of expression in Vinnie Ream's sculpture was not new. It had been practiced by Celts who may have been her ancestors. Celtic metalsmiths were thought to have magical powers. Horse harness fittings and ornaments have been found in Celtic graves of the Hallstatt Period 700-500 BC. An ancient relief sculpture found on a grave in Luxembourg depicts a horse with harness on a reaping machine being operated by two men. The Celts gave the invention to the Romans. A book on the Celts noted "As LaTene art matured, the cryptic quality of its designs became even more pronounced. Nothing was ever quite what it seemed to be. A marvelously intricate open-work bronze ornament from a grave in Czechoslovakia is dominated by what appeared to be the splendid head of a bull, but when the head is viewed from another angle, it is seen to have a human face. Similarly, on an iron-plated chariot fitting found in Champagne, a spiral scroll running in a pattern around the piece, repeatedly delineates then dissolves the outline of a human face, so that in the end the face seems like an apparition." This information came from the book titled, *The Celts*, Time Life Books, "The Emergence of Man" Series, 1974.

Left: Vinnie Ream's grave at Arlington National Cemetery.

The Huguenots have been defined as “French Protestants who were members of the Reformed Church established in France by John Calvin in about 1555.” But the Protestant Reformation actually began in “Germany” and spread to France. In 1517, It was said that “Martin Luther dealt the symbolic blow that began the Reformation when he nailed his Ninety-Five Theses to the door of the Wittenberg Church. That document contained an attack on papal abuses and the sale of indulgences by church officials. But Luther himself saw the Reformation as something far more important than a revolt against ecclesiastical abuses. He believed it was a fight for the gospel. Luther even stated that he would have happily yielded every point of dispute to the Pope, if only the Pope had affirmed the gospel. And at the heart of the gospel, in Luther's estimation, was the doctrine of justification by faith--the teaching that Christ's own righteousness is imputed to those who believe, and on that ground alone, they are accepted by God.” See more on Luther at: <http://www.educ.msu.edu/homepages/laurence/reformation>



Left: Distribution of religious factions in Central Europe in about the year 1618.

In his book *From Reformation to Revolution: 1500-1650*, David Hall states: “Immediately prior to the Protestant Reformation, the beginning point for most theologies of government was that the Christian citizen was obligated to submit to the civil ruler. Even moral corruption or incompetence alone were hardly sufficient reasons to revolt against the ruler. Government was viewed as established by divine providence.” Calvinism differed from Lutheranism. Luther believed in the political subordination of the church to the state, more moderate views that were later adopted by the Methodists and the Baptists. Calvin was more patronizing to Civil Authority. Calvin fled France and arrived in Geneva in 1536. He wrote a popular, systematic presentation of Christian doctrine and life, *The Institutes* (1536-1559). “Most important of Calvin's Institutes was obedience to God's will as defined in the scriptures. Salvation, he wrote, came by faith in God's grace, mediated through word and sacrament by the power of the Holy Spirit...”

Calvin thought “good works were consequences of union with Christ in faith, not the means of salvation. He considered the law an indispensable guide and spur to the Christian life; prayer provided nourishment for faith. He argued that faith was a divine gift resulting from God's unconditional decree of election.” More on Calvin at <http://www.educ.msu.edu/homepages/laurence/reformation/Calvin/Calvin.Htm>

The Huguenot Society's own web site says, “The Huguenots were French Protestants who were members of the Reformed Church established in France by John Calvin in about 1555, and who, due to religious persecution, were forced to flee France to other countries in the sixteenth and seventeenth centuries. The Protestant Reformation began by Martin Luther in Germany about 1517, spread rapidly in France, especially among those having grievances against the established order of government. As Protestantism grew and developed in France it generally abandoned the Lutheran form, and took the shape of Calvinism. The new 'Reformed religion' practiced by many members of the French nobility and

social middle-class, based on a belief in salvation through individual faith without the need for the intercession of a church hierarchy and on the belief in an individual's right to interpret scriptures for themselves... Followers of this new Protestantism were soon accused of heresy against the Catholic government and the established religion of France, and a General Edict urging extermination of these heretics (Huguenots) was issued in 1536. Finally, in 1562, some 1200 Huguenots were slain at Vassy, France... The St. Bartholomew's Day Massacre (1572) followed along with 25 years of the 'Wars of Religion.'"

The Huguenot Society web site at <http://www.huguenot.netnation.com/general/> states, "The exact origin of the word 'Huguenot' is unknown, but many consider it to be a combination of Flemish and German. Protestants who met to study the Bible in secret were called Huis Genooten, meaning 'house fellows.' They were also referred to as Eid Genossen, or 'oath fellows' meaning persons bound by an oath. Two possible but different derivations incorporating this concept can be found in the Encyclopedia Britannica:

"1. 'Huguenot,' according to Frank Puaux, at one time President of the Socitie Francaise de 'Historie du Protestantisme Francais' and author of the article about the Huguenots in the eleventh edition of the Encyclopedia Britannica: 'is the name given from about the middle of the sixteenth century to the Protestants of France. It was formerly explained as coming from the German Eldgenosen, the designation of the people of Geneva at the time when they were admitted to the Swiss Confederation. This explanation is now abandoned. The words Huguenot, Huguenots, are old French words, common in fourteenth and fifteenth-century charters. As the Protestants called the Catholics papistes, so the Catholics called the protestants huguenots. The Protestants at Tours used to assemble by night near the gate of King Hugo, whom the people regarded as a spirit. A monk, therefore, in a sermon declared that the Lutherans ought to be called Huguenots, as kinsmen of King Hugo, inasmuch as they would only go out at night as he did. This nickname became popular from 1560 onwards, and for a long time the French Protestants were always known by it.'"

"2. The current edition Encyclopedia Britannica offers a somewhat different explanation, although agreeing the word is a derivative of the German word Eldgenosen: 'The origin of the name is uncertain, but it appears to have come from the word aignos, derived from the German Eldgenosen (confederates bound together by oath), which used to describe, between 1520 and 1524, the patriots of Geneva hostile to the duke of Savoy. The spelling Huguenot may have been influenced by the personal name Hugues, 'Hugh;' a leader of the Geneva movement was one Besancon Hugues (d. 1532).'"

Another article states, "The Huguenots were French Protestants who were members of the Reformed Church which was established in 1550 by John Calvin. The origin of the name Huguenot is uncertain, but dates from approximately 1550 when it was used in court cases against 'heretics' (dissenters from the Roman Catholic Church). As a nickname and even abusive name its use was banned in the regulations of the Edict of Nantes which Henry IV (Henry of Navarre, who himself earlier was a Huguenot) issued in 1559. The French Protestants themselves preferred to refer to themselves as 'réformees' (reformers) rather than 'Huguenots.' During the infamous St. Bartholomew Massacre of the night of 23/24 August, 1572 more than 8000 Huguenots, including Admiral Gaspard de Coligny, Governor of Picardy and leader and spokesman of the Huguenots, were murdered in Paris. It happened during the wedding of Henry of Navarre, a Huguenot, to Marguerite de Valois (daughter of Catherine de Medici), when thousands of Huguenots converged on Paris for the wedding celebrations. It was Catherine de Medici who persuaded her weakling son Charles IX to order the mass murder, which lasted three days and spread to the countryside. On Sunday morning August 24th, 1572 she personally walked through the streets of Paris to inspect the carnage. Henry of Navarre's life was spared by pretending to support the Roman Catholic faith. In 1593 he made his 'perilous leap' and abjured his faith in July 1593. Five years later he was the undisputed monarch as King Henry IV (le bon Henri, the good Henry) of France. When the first rumours of the massacre reached the Vatican in Rome on 2 September 1572, pope Gregory XIII was jubilant and wanted bonfires to be lit in Rome. He was persuaded to wait for the official communication; the very morning of the day that he received the confirmed news, the pope held a consistory and announced that 'God had been pleased to be merciful.' Then with all the cardinals he repaired to the Church of St. Mark for the Te Deum, and prayed and ordered prayers that the Most

Christian King might rid and purge his entire kingdom (of France?) of the Huguenot plague. On 8 September 1572 a procession of thanksgiving took place in Rome, and the pope, in a prayer after mass, thanked God for having 'granted the Catholic people a glorious triumph over a perfidious race' (gloriosam de perfidis gentibus populo catholico loetitiam tribuisti). Protestant churches and the houses of 'obstinate' were burned and destroyed, and their bibles and hymn books burned. Emigration was declared illegal. Many Huguenots were burned at the stake. At least 200 000 French Huguenots fled to countries such as Switzerland, Germany, England, America, and South Africa, where they could enjoy religious freedom. Between 1618 and 1725 between 5000 and 7000 Huguenots reached the shores of America." From Viljoen family homepage: <http://www.geocities.com/Heartland/Acres/4040/hist-hug.htm>



Above: French territory extended into the Rhenish Palatinate region invaded during the War of the Grand Alliance by Louis XIV and remained a vassal state until the reunification of Germany after 1815.

Calvin, however, had a checkered past. One act that would earn infamy was his involvement in having Spanish physician Michael Servetus burned at the stake. Servetus was born in 1511 and is credited as being the first to discover the pulmonary circulation of blood. This bold Spaniard was a scientist ahead of his time and a "free-lance theologian of rationalistic temper." Probably the best known of the Spanish Protestants, Servetus was a native of Villanova who began to take an interest in theology while studying law in Toulouse. He earned the scorn of the medical faculty for lecturing on astrology and left Paris in 1538. He set up a private medical practice near Lyon, and, in 1544, became the friend and personal physician of the arch-bishop of Vienna, still under his assumed name. Servetus still retained his interest in theology and in 1533 he secretly published his *Restitution of Christianity*, a manuscript copy which he sent to John Calvin in 1546. The epistle condemned the "errors of the Trinity" and this was clearly a "heretical" act at the time. When it was discovered that Servetus had written the *Restitution*, he was denounced as a heretic before the court of the Inquisition at Vienne and arrested, but escaped from prison and fled. This had now earned him two death sentences from the Inquisition. Servetus was perhaps too bold and prone to recklessness. On his way to Italy Servetus foolishly stopped at Geneva and

visited the church in which Calvin was preaching. He was recognized, arrested, thrown into prison, and, after a long trial, the Genevan Council sentenced Servetus to the stake. During the trial, Calvin called Servetus a "villainous cur." On October 27, 1553, the torch was lit and Servetus burned. Other liberals would also reject the Trinity and Servetus became a martyr for groups like the Unitarian-Universalists. The above is edited from the Latter Rain web page at <http://www.latter-rain.com/eccles/servetus.htm>

Encyclopedia.com offers a long history of the Wars of Religion which has been edited here for length: "The conspiracy of Amboise (1560) and political rivalry, spawned the Wars of Religion (1562-98). Despite the Saint Bartholomew's Day Massacre (1572), The Edict of Nantes, signed by Henry IV in April, 1598, ended the Wars of Religion, and allowed Huguenots some freedoms, It established Protestantism in 200 towns, proclaimed freedom of worship, and allowed substantial political independence... During the next 50 years, more and more skilled artisans and members of the bourgeoisie became Huguenots, who then constituted one of the most industrious and economically advanced elements in French society... Prior to 1536, a reform movement already existed in France. Despite persecution, the movement grew. Under King Henry II reprisals became more severe. Nevertheless, in 1559, the first French national synod was held, and a Presbyterian church modeled on Calvin's reform in Geneva was founded. The adherence of a large number of the nobility to the movement gave it political meaning and added fuel to persecution... In the reign of King Louis XIII, Cardinal Richelieu decided to suppress Protestants... The Peace of Alais (1629) stripped the Huguenots of all political power but promised continued tolerance. Cardinal Mazarin continued Richelieu's policy, but Louis XIV, urged by the French Catholic clergy, moved to suppress dissidents. Revocation of the Edict of Nantes by Louis XIV in October, 1685 began persecution of the Huguenots again, and hundreds of thousands of Huguenots fled from the region. The Promulgation of the Edict of Toleration in November, 1787, partially restored religious freedom." Full religious freedom, however, would not be attained until church and state were separated in 1905.

By the mid-17th century, the "Holy Roman Empire" area of what is now Germany became segmented in confused mozaic of provinces. After the Reformation, areas emerged affiliated with Lutheran, Calvinist and Roman Catholic religious groups. The situation was worsened by French aggression by Louis XIV. Encyclopedia Britannica has this on "Germany, The Consolidation of Brandenburg-Prussia and Austria." Britannica states, "The overriding political question in Europe in the second half of the 17th century was the future of Spain and its vast holdings... While waiting for the Spanish throne to become vacant, Louis pursued an aggressive expansionist policy. He pushed his forces toward Germany to make the Rhine River France's new eastern border... In 1679 he began to penetrate Alsace, occupying the imperial city of Strassburg (Strasbourg) in 1681. Lacking the military power to bring the whole empire to its knees, Louis resorted to the lure of money; at one time or another almost every German state was in his pocket, either serving as ally or remaining neutral... The first phase of the ensuing struggle, known in Germany as the Palatine War, was fought in Germany. It led to savage destruction in the Palatinate and in Swabia but to no decisive victories on either side. A temporary peace (Rijswijk, 1697) forced Louis to make concessions and perhaps to realize the limits of his strength... The long-prepared War of the Spanish Succession broke out in 1701... Peace negotiations began in 1712, resulting in a number of treaties, signed at Utrecht and Rastatt in 1713-14... German society, however, was deeply affected. Economic stagnation and slow demographic recovery after the Thirty Years' War made Germany dependent on governmental intervention as a means of stimulating recovery. This left the country exposed to foreign influences, which reached land and people by way of the many princely courts and the elites clustered there... every German prince and princeling imitated the lavish display with which Louis XIV created his aura of majesty and outshone his rivals. This started up a lively domestic market in luxuries, not to mention splendid works of architecture and decoration... But the cost of these luxuries was prohibitive... and represented an enormous burden on the people, especially when added to the cost of large armies and proliferating bureaucracies. Not only did this conspicuous consumption widen the social division between the court-oriented elite and the bulk of the urban and rural population but the culture's foreign provenance of the goods also inhibited creative impulses at home..."

See the web site at <http://208.154.71.60/bcom/eb/article/6/0,5716,109156+13,00.html>

German map courtesy of <http://www.rootsweb.com/~wggerman/map/cenwesteur.htm>

Religion map courtesy of <http://www.rootsweb.com/~wggerman/map/religion1618.htm>