

Joseph D. VICK

Sosa : 7,424

(Joseph VICK)

- Born about 1640 - Kings Stanley, Gloucestershire England
- Deceased about 1701 - Lower Parish, Isle of Wight County, VA, aged about 61 years old
- Planter & Skilled Farmer, of Lower Parish, Isle of Wight County, VA

Parents

- Richard VICK ca 1610-ca 1664
- Marjorie (MEEKE) VICK ca 1612-

Spouses and children

- Married 20 October 1663, Lower Parish, Isle of Wight County, VA, to Margery (RUSSELL) VICK ca 1640-ca 1704
- Married about 1673, Isle of Wight County, VA, to Lucy (COUNCIL) VICK ca 1648-ca 1744 with
 - ♀ Lucy (VICK) PARKER ca 1674-ca 1734
 - ♂ Richard VICK ca 1685-1758
 - ♂ John VICK ca 1687-ca 1741
 - ♂ Robert VICK ca 1690-1736
 - ♂ Joseph VICK ca 1692-1770
 - ♂ William VICK ca 1695-ca 1778
- Married, Kings Stanley, Gloucester, England, to Mary (ENGLAND) VICK ca 1640-

Siblings

- ♂ William VICK ca 1637-1707
- ♂ Richard VICK ca 1641-

Notes

Individual Note

Almost all Vick's in the USA are descendents of Joseph. 1st American Vick. See notes for some interesting facts. Checking Colonial records in Halifax County, NC Library, we find the following: "Hodges Council and Lucy, his wife, sell to Joseph VICK of Isles of Wight County, VA - 50 acres of land on Beaver Dam Swamp, 20 Dec 1675." - " Rowland Barkley and wife, Ellen, of L. P. Planter, for some 300 lbs of Tobacco, sell to Joseph VICK, a parcel of land, 9 Jun 1683. There is still a lot of confusion about Joseph's wives. It appears he was married at least 3 and maybe even 4 times. Therefore, some of the children listed under Joseph and his wives could very well be out of order. Some sources show He married a Mary Goodwin (which I do not list) in 1674 in Hasketon, Suffolk, England. She was born Abt 1644 in Hasketon, Suffolk, England and died Abt 1720 in Lower Parish, Isle Of Wight, Virginia. More research is needed! Joseph died, probably interstate, around 1700. It has also been speculated that there could have been a few additional children between the birth of Lucy and Richard since there appears to be some 10 year gap. Their identities are unknown. I might also add that living conditions were very hard; infant deaths were common. A lot of the families during this time had fewer children than later generations and there were larger gaps in their birth dates.

Source: Norene Weigl History Postings on MyFamily.com - Vick Site (12 Oct 2003) - email - norenew a yucca.net: Norene

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posted the following: " Joseph, 1st American Vick" - Joseph was probably and indentured colonist. After serving an indentured of 4 to 7 years, he then probably found land to start farming and probably about that time, started a family. Joseph Vick was granted 320 acres on Sept. 22, 1682 for bringing 7 persons to America. **Vicksburg, Mississippi connection: Child # 6 William and Elizabeth Vick had Newit and Burwell Vick who were founders of Vicksburg, Mississippi. * Vick's Pre-American History: It is thought that our Vicks came from Germany (Bavaria) to England 200 - 300 years prior to the 16th Century. Joseph Vick was born in Kings Stanley, Gloschire, England. Joseph was probably in his late teens when he arrived in America (Lower Parish, Isle of Wright, Virginia) from England about 165 years after Columbus's discovery. Information for first 6 generations is from JVFOA (Joseph Vick Family of America) organization."

Source for the following info is thanks to Gene Vick's Posting to his Myfamily.com "Vick Family Web Site" on 24 May 2000. Gene states that he received the article from Norene Weigl, a member of the Vick Site. Norene later states that the article came from the JVFOA Newsletters around 1998. It is very interesting and great History of some of our Early emigrants from England to Virginia.:

Dissenter/Quakers

Gene Vick - May 24, 2000

If, as generally supposed, Joseph Vick emigrated to Virginia in the 1660s, he came to a well-established colony that had overcome the horrors of lack of provisions, famine, disease, and Indian depredations that marked its first twenty years. Unlike the London Company which founded the colony and allowed indiscriminate migration, the Council of Virginia, which came into power after the beheading of King Charles I in 1649, closely monitored new settlers to assure their ability to contribute to the economic growth of the colony.

Assuming he was an indentured servant, analyses of the departure records of the Port of Bristol (from which he would have sailed) for the period 1654-1685 provide interesting hints of what he may have been. Yeomen and husbandmen made roughly 36% of the servants shipping out; artisans and tradesmen, 22%; laborers, 10%; gentlemen and professional men, 1%; women, 25%. Most of these embarking were between 18 and 24 years old, with 21 and 22 predominating. Undoubtedly he ventured forth with friends: 'About thirty miles north of Bristol in the west of England, running due north and south for a distance of about ten miles and with an average breadth of three miles, where a.. ridge of the Malvern Hills divides the county of Hereford from the county of Worcester and on the southeast of these, on the south bank of the upper Severn, with yet ampler dimensions stretches the county of Gloucester, all these counties touching each other at a common point near the city of Gloucester' (quoted in Mildred Cambell, "Social Origins of Some Early Americans" in Smith, ed. Seventeenth Century America, essays in colonial history, 63-89). It was from this district-the West Country-that most of the settlers of Isle of Wight County, Virginia, emigrated. In fact, almost 85% of the Bristol emigrants came from the West Country.

Promoters made special efforts to induce them to go to the colonies. They were accustomed to hard work and long hours; they were, as we would say today, "upwardly mobile" and they were land hungry. Land was the greatest inducement the New World had to offer. At the end of an average indenture of four to seven years, an emigrant was normally promised a grant of fifty to one hundred acres, more land than most yeoman could ever hope to acquire in England.

These West Country people had another characteristic that bears directly on our reconstruction of Joseph's possible life and migration to Virginia: religion was the central force in their lives. Their values were determined by it; it effected the shape and substance of their mental and social outlook. To the middling people of the West Country, religion meant non-conformity. That is, they felt that each congregation should be controlled by its members, that ritual should be minimized, that church and state should be separated-hence they were called Separatists or, more generally, dissenters. The Commonwealth under Cromwell (1649-1660) had not eased their troubles-Puritans With the Restoration of the monarchy in 1660, their freedom of religion was again compromised. When Parliament passed the first Restoration statutes against dissenters, between 500 and 900 indentured servants sailed out of Bristol.

From this information, we're probably safe in assuming that Joseph was young, he had desirable skills that would enable him to have no difficulty becoming indentured to an established planter, and he was probably unmarried. The emigration of married couples as indentured servants was discouraged at the time he migrated and was later outlawed. Judging from his time of departure and his West Country origins, he may well have been a religious dissenter. Although our information on European Vicks is limited, we are reasonably sure that the earliest known family members were Alsatian Huguenots who fled Catholic France for Protestant England. A huguenot background would certainly lend itself to dissatisfaction with some of the practices of the Established Church in England. Was he a Quaker? It's possible, but doubtful.

The Religious Society of Friends followed the teachings of George Fox. In 1647, he began to preach that no theologically trained priests and no outward rites were necessary to establish communion between the soul and its God. Everyone could receive whatever understanding and guidance in divine truth he might need from the "inward light" supplied in his own heart by the Holy Spirit. Quakers (originally a term of derision) refused to attend services or pay tithes to the Established Church. They resisted taking oaths and refused to bear arms. Believing in the equality of all men and women, they would not remove their hats before alleged superiors and addressed everyone as "thee" and "thou", forms of speech normally reserved for children and inferiors. Nor would they go to court to settle disputes: they preferred to arbitrate and reply on men's solemn promises.

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The first Quaker missionaries came to the colonies - Massachusetts-in 1656. All the colonial governments, except Rhode Island, initially persecuted the Quakers, subjecting them to public whipping, banishment, even execution. In colonial societies, their teachings were particularly disturbing:

"Nor should there be any trouble in comprehending the persecution of the Quakers that was soon to follow. Representatives of that group first became troublesome in the years of the interregnum (1649-1660) when the Virginians, despite the fact that they had come to terms with the established government in England (the Commonwealth under Thomas Cromwell) still lived with the fears normally bred of political uncertainty at home. The Quakers of that day was not always the quiet and peaceable citizen known to later generations. He at times defied public authority, consistently scorned such symbols of deference to that authority as uncovering in the court, and in other ways appeared to lack the respect considered appropriate, even necessary toward ministers and public officers. As the records repeatedly testify, county judges sitting at some improvised table in a private home or public tavern had to be especially persistent on such points, and civil war in England had emphasized this urgent necessity of the frontier. There were other objections. The Quaker refused [to take] an oath in a community possessed of fewer means for holding men to account than exists today, and where its consequent importance was such that thought was even given to limiting its use for fear of cheapening it by overuse. His meetings, necessarily secretive, aroused suspicion, especially when servants were thus brought under his influence. Respect for public and private authority-that of the husband over the wife, of the father over his children, or of the master over his servants as well as that of the sworn officer or of the ordained minister-were closely joined in the contemporary mind (Craven. *The Southern Colonies in the Seventeenth Century 1607-1689*, 229-230).

The Virginia statute of 1660, which banned Quakers, didn't leave much doubt about their danger to the community: They are an "unreasonable and turbulent sort of people,...teaching and publishing lies, miracles, false visions, prophecies and doctrines, which have influences upon the communities of men both ecclesiastical and civil endeavoring and attempting thereby to destroy religion, laws, communities and all bonds of civil society, leaving it arbitrary to everie vaine and vitious person whether men shall be safe, laws established, offenders punished, and Governours rule, hereby disturbing the publique peace and just interest" (Hennings, *Statutes of Virginia*, ! 532-533).

Yet Quaker missionary efforts were very successful, and the arrival of George Fox in the colonies in 1672 gave a considerable boost to their activities. He landed in Maryland and set out for Rhode Island, where he preached and taught for two months during the spring of that year. Then he moved south to Long Island and New Jersey, but his most important work was accomplished in North Carolina, Virginia and Maryland (Olmstead, *Religion in America, Past and Present*, 32-34).

There was a meeting in Lower Parish, Isle of Wight County as early as 1692, according to Hinshaw, the Quaker historian who abstracted the early meeting records. (Interestingly, the 1724 returns by the Anglican rector for Isle of Wight County to queries sent by the Bishop of London indicated there were Quaker families in Upper Parish, but none were identified in Lower Parish). Does Joseph Vick appear in the extant records? NO. And the fact that he blended so completely into the society of his time reinforces the unlikelihood of his being a Friend: the only records we have of his existence are two deeds and a claim for a headright patent for transporting several indentures...the latter required taking an oath.

So how and why did some Vicks become active in the Society of Friends? Possibly through intermarriage or through the proselytizing efforts of neighbors or both. Vick property adjoined property owned by the Whitehead family-known Quakers. Joseph's oldest son, RICHARD Sr. (our decendent), may have married into the Whitehead family. Certainly, Richard's sons Jacob and RICHARD Jr. (our decendent) were Quakers. Jacob married Patience Whitehead and was attending the Western Branch Monthly meeting as early as 1767, as was his brother RICHARD Jr.(Hinshaw, *Encyclopedia of American Quaker Genealogy*, VI:88). By that time, Quakers were allowed to practice their faith and their pacifism was tolerated, even if not condoned. There was still frequent efforts from the Established Church to collect tithes. Nevertheless, many Friends became wealthy, influential members of their communities. "Economic security, however, was all too often accompanied by an apparent absence of the spiritual fortitude which had typified the first settlers (Olmstead, op. Cit.). Thus was born the "good, gray Quaker" who carried his point by friendly persuasion, not force.

change: 26 december 2006

birth: Joseph Vick, (born - Abt 1640 & died - Abt 1695) - Almost all Vick's are descendents of this Joseph Vick. In the search for Vick family origins, our earliest find was a Flemish weaver, Richard Veke, in Kings Stanley in 1270. The original family name was Leveske, an old French surname meaning Bishop, In classic English Fashion, the French name mutated into Le Veck, then Veck and eventually Vick.

The centuries passed, and in 1640 Joseph Vick was born in Kings Stanley, a younger son of Richard Vick (b. - abt 1604). By this time, foreign competition had nearly ended the weaving trade, and a younger son had little choice except to find another means of supporting himself. So young Joseph headed for Bristol, 30 miles away, and took passage to Virginia, landing in Isle

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of Wight County, across the James River from Jamestown by about 1675. He obviously came with money as he quickly purchased land and began farming (his land is now in Southampton County, VA). His neighbors included Tom Joyner from Dorse and Anthony Fulgham from Cheshire (by way of Barbados), both also from England.

Joseph married Lucy Council (the girl next door), and their children were Richard, John, Robert, Joseph, William and Matthew. Their son, Richard, married Sarah Whitehead and they had Arthur, William, Josiah, Richard, Jacob, Joshua, Jesse and Mary. This next son Richard married Ann and had John, Richard, Tabitha, Selah, Wilson, Benjamin, Henry, Patience, Achsah, Nancy, Nathan and Michele. All of the male children in this latter family had moved to Nash County, NC., By about 1780, looking for fresh land. This creates a genalogical challenge. Josiah Jolly Bunn Vick is the grandson of the last Richard (b. 1745) above. His mother was Margaret Bunn, daughter of William Bunn of Nash County, and widow of William Parker (d. 1821). His father, Josiah Vick, was postmaster at Vickersville (near Sharpesburg) in 1839 and spent his last years in Elm City. Josiah Jolly Bunn Vick did serve in the Civil War. Isaac, Jesse, Jacob, Joseph served in the North Carolina Line of the Continental Army during the Revolution.

Family Tree Preview

[Ancestry Chart](#)[Descendancy Chart](#)

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