Sir Thomas Fitch, the immediate progenitor of the American family of this name, was born in Bocking, England 1590; died 1645. He was a judge of much distinction and was created a baronet by Charles I. He married Anna Pew, who survived him, and came to America with her three younger sons (two older ones emigrated previously). Some daughters and perhaps other sons, remained in England. The five sons who came to America were Thomas, Rev. James, Joseph, who settled at Windsor, Conn., and had three sons and two daughters; Samuel, who settled at Hartford and had two sons; and John who settled at Windsor and had no children.

The original spelling of the name was Ffytche, probably of Welch origin. The family from which Sir Thomas Fitch descended, resided at Thorpe Hall, county Lincoln, England, and was a branch of the family of Ffytche of Danbury Place, and Woodham Walter, County Essex. This family bore *Arms*—Vert, a chevron between three leopards' heads or. *Crest*—A leopard's face or, pierced with a sword, in bend sinister ppr., hilt and panel of the first. *Motto*—Spes juvat.

Rev. James Fitch, said to be son of Sir Thomas Fitch and Anna Pew, was born at Bocking, County of Essex England, Dec. 24, 1622. He was well advanced in his studies when he came to this country in 1638, at the age of sixteen. After a long and thorough course of preparation for the ministry under Revs. Hooker and Stone, of Hartford, he was ordained in 1646 as pastor of the Congregational Church at Saybrook and remained there until 1660, when, with the greater portion of his congregation he removed to and founded the town of Norwich, and continued as pastor of the Norwich church until 1696, when he became disabled from further active service by a stroke of the palsy. In 1702 he retired to Lebanon, which he had previously founded and named, and where he spent the remaining years of his life. He was called by Cotton Mather "the holy and acute Mr. Fitch." An election sermon, which he preached by invitation before the Colonial Assembly, received the compliment of being the first election sermon ever printed. To the Mohegan Indians he not only preached in their own language, but strove by gifts of his land to induce them to adopt the habits of civilization. This called forth a letter of thanks from the General Assembly of the Colony of Connecticut, accompanied by an appropriation for the use of his assistants, and a committal to his charge of the Indians captured in King Philip's War. To his influence, indeed, the colony was largely indebted for the co-operation of Uncas, Owaneco, and other Indians in that war, in which he had also served as a chaplain with such acceptableness as to call forth from the Assembly an urgent request that he would act again in the same capacity. He has been justly characterized as "a nice, kind and good man, and greatly beloved by his people, and who, during the fifty years of his ministry, exercised a beneficent and extended influence not only in spiritual matters but in secular affairs—in things pertaining to the welfare of the Colony, and the good order and prosperity of the new plantations." Bishop Lee in a discourse delivered at the Norwich Jubilee some years since, said: "He made early efforts to instruct the natives in the truths of the Gospel. He took pains to acquire their tongue and was a