

and he painted many versions of beautiful Asian dancing girls. He died at his home, 117 Gloucester Place, Portman Square, London, on 5 January 1972. The contents of his studio were sold at Christies on 8 February 1980.

S. C. HUTCHISON, rev.

Sources D. Hudson, *For love of painting: the life of Sir Gerald Kelly* (1975) • records, 1922–72, RA • *Exhibition of works by Sir Gerald Kelly* (1957) [exhibition catalogue, RA, 12 Oct – 15 Dec 1957] • personal knowledge (1986) • S. C. Hutchison, *The history of the Royal Academy, 1768–1968* (1968) • *CGPLA Eng. & Wales* (1972) • m. cert.

Archives BL, corresp. with Marie Stopes, Add. MS 58543 • TCD, corresp. with Thomas Bodkin | **FILM** BBC, 13 Jan 1953 commented on *Dutch pictures* exhibition

Likenesses O. Birley, oils, 1920, NPG • D. Low, pencil caricature, NPG

Wealth at death £178,222: probate, 9 March 1972, *CGPLA Eng. & Wales*

Kelly, Herbert Hamilton (1860–1950), founder of the Society of the Sacred Mission and theologian, was born on 18 July 1860 at St James's vicarage, George Street, Manchester, the son of the Revd James Davenport Kelly (1829–1912) and his wife, Margaret Alice Eccles (1846–1912). His father was rector of St James's; his mother was the daughter of a prosperous mill owner near Blackburn. He was educated at Manchester grammar school following which he enrolled as an officer cadet in the Royal Military Academy, Woolwich, in 1877. It was soon evident that he was not suited to this profession and in 1879 he went up to Queen's College, Oxford.

E. B. Pusey was still alive, but Kelly was less impressed by the Tractarians than by F. D. Maurice, from whom he learnt something about the way in which God may be perceived in history. Kelly was not impressed with the history taught at Oxford (he got a fourth) but he did begin to understand the way in which a society and culture create propositions about God, and then create a church 'system' that follows from those propositions. Kelly wished to distinguish both the propositions and the system from the reality that lies behind them—a fundamental distinction between 'God' and 'religion'. He was ordained in 1883 and went as a curate to St Paul's, Wimbledon Park, where he was not a great success. 'I preached occasionally but they petitioned that the curate should not preach' (Kelly, *No Pious Person*, 39).

It was in 1890 that Kelly responded to an invitation from Charles Corfe, bishop in Korea, to take charge of half a dozen young men who had volunteered for missionary work. Kelly's analysis of the missionary situation at the end of the nineteenth century was that institutional religion was in transition: the church was working 'with ideas which not only do not fit the world around us, but which we no longer think ourselves and are even indignant at being told that we do' (Kelly, lecture notes). He concluded that the church system based on these ideas needed radical revision.

In a house in Vassall Road, London, Kelly first interviewed and then trained a succession of candidates, first for Korea and then for other missionary ventures, especially in Africa. There were three conditions: acceptance did not necessarily mean ordination, there was to be no

pay, and therefore no marriage. The period of preparation was to be four years, during which students could think through their faith in a community of work, study, and prayer. Living in this way brought Kelly to the idea of a religious community, the concept having been revived in the Church of England fifty years earlier. This community, to be called the Society of the Sacred Mission, was given a constitution written by Herbert Kelly; and he and Herbert Woodward made their profession in 1894. From that point some men came to train and join the society while others came to share the life of the community in their training, but would be free to work overseas or in an English parish at the end of it.

The basis of the theological course as it emerged was the historical theology with which Kelly had been wrestling; so that students, discerning the purposes of God in different ages and places, might attain a vision of God in their own lives and for the world of their day. The integration of study and worship was vital to the development of this vision. A significant innovation was that recruitment included men whose background gave them neither the educational nor financial means to offer themselves for ordination through the normal route of university and theological college. The numbers of students increased and the college moved first to Mildenhall in Suffolk and then to the Gilbert Scott mansion at Kelham in Nottinghamshire in 1903, where it continued to train students until 1971.

In 1910 H. K. (as he had become known) ceased to be director of the Society of the Sacred Mission and head of the house and college at Kelham. Between 1913 and 1919 he was in Japan as professor of apologetics at the Anglican central theological college, and here he wrote a series of seminal articles. Instead of parishes being supplied from outside with a paid professional and college-bred priesthood, or as in the mission field with qualified catechists having a missionary behind them and supported by a foreign source, Herbert Kelly wished to see every congregation choosing a spiritual leader from their own number. Kelly believed that locally ordained ministers should replace the system of professional stipendiaries that had already outlived its effectiveness.

On his return, Kelly continued to give some lectures at Kelham until 1943 when he was over eighty. Long before that he had become 'the old man', a deaf and eccentric figure asking questions about God and writing theological letters and lectures on scraps of paper designed for another purpose. He nevertheless continued to be sought by a wide range of people with whom he corresponded. He died on 31 October 1950 at Kelham Hall and was buried there, probably on 4 November, in the society's cemetery, ten years before the society reached its numerical peak of eighty-three. Its members continue to offer educational and pastoral work in different parts of the world.

§ VINCENT STRUDWICK

Sources Archives of the Society of the Sacred Mission, Milton Keynes, Buckinghamshire • G. Every, autobiographical sketch, priv. coll. [in possession of Vincent Strudwick] • H. H. Kelly, *No pious person*, ed. G. Every (1960) [autobiographical sketches] •