

lord of the world by robert hugh benson

Lord of the World by Robert Hugh Benson: A Visionary Dystopian Classic

lord of the world by robert hugh benson is a novel that has intrigued readers for over a century with its prophetic and gripping portrayal of a future dominated by secular humanism and spiritual conflict. Written in 1907, this dystopian masterpiece by Robert Hugh Benson explores themes of faith, politics, and the human soul in a world teetering on the edge of apocalypse. If you're curious about early 20th-century speculative fiction or interested in the intersection of religion and political power, "lord of the world" offers a uniquely chilling yet thought-provoking experience.

The Background and Context of Lord of the World

To truly appreciate lord of the world by robert hugh benson, it helps to understand the historical and personal context in which it was written. Benson was a Catholic priest and author who witnessed the rapid modernization and secularization of society during his lifetime. His concerns about the decline of religious faith and the rise of atheistic ideologies are deeply woven into the narrative.

Robert Hugh Benson: The Man Behind the Novel

Before diving into the story, it's fascinating to note that Benson was the son of an Archbishop of Canterbury, yet he converted to Catholicism and later became a priest. His unique religious perspective gave him insight into the spiritual struggles of the modern world. As a visionary writer, he used fiction to warn readers about the potential consequences of abandoning faith in favor of unbridled rationalism and political centralization.

Plot Overview: A World on the Brink

Lord of the World by Robert Hugh Benson is set in the mid-21st century, depicting a future where global government, secularism, and atheism have taken hold. The story follows various characters, including priests, politicians, and ordinary citizens, as they navigate a world where religious belief is suppressed, and a charismatic leader known as the "Lord of the World" rises to power.

The Central Conflict

At the heart of the novel is the struggle between the Catholic Church and the new world order. The Church represents the last bastion of spiritual truth and resistance against the forces of secular tyranny. Meanwhile, the world government seeks to impose a uniform ideology that rejects God, promoting instead a utopian vision based on science and reason.

Key Characters to Know

The novel's characters are richly drawn and serve as archetypes for the broader themes Benson explores:

- **Father Percy Franklin**: A Catholic priest representing steadfast faith and hope.
- **Arthur Desolles**: The enigmatic leader of the global secular government, often interpreted as a figure embodying the Antichrist.
- **Mona**: A young woman torn between the secular world and her spiritual awakening.
- **Cardinal Murray**: The spiritual leader of the Church, struggling to guide his flock in dark times.

Thematic Depth: Exploring Faith, Power, and Prophecy

One of the reasons *Lord of the World* by Robert Hugh Benson remains relevant is its exploration of enduring themes that resonate even today. The novel is not just a work of speculative fiction but a meditation on the nature of evil, the resilience of faith, and the dangers of unchecked political power.

Religion Versus Secularism

Benson's novel vividly portrays a world where religion is marginalized and eventually outlawed. The tension between spiritual belief and secular ideology forms the backbone of the narrative. Readers see how the abandonment of faith leads to moral relativism and societal decay, highlighting the author's belief in the necessity of spiritual grounding.

The Rise of Totalitarianism

The global government depicted in *Lord of the World* is a cautionary vision of totalitarianism. It seeks to control not only political life but also thoughts and beliefs. This anticipates many of the concerns later dystopian writers like Orwell and Huxley would explore, making Benson's work remarkably prescient.

Prophetic Elements and Apocalyptic Vision

Benson infused the story with apocalyptic imagery and prophecy, drawing on Catholic eschatology. The novel's climax features events reminiscent of the end times, including persecution of believers and a final confrontation between good and evil. This spiritual dimension adds a layer of depth that sets it apart from many other dystopian novels.

Why Lord of the World by Robert Hugh Benson Still Matters

More than a century after its publication, *Lord of the World* by Robert Hugh Benson continues to captivate readers and scholars alike. Its insights into modern society's struggles with faith, identity, and authority remain strikingly relevant.

Influence on Literature and Culture

Though not as widely known as some other dystopian classics, *Lord of the World* has influenced various writers and thinkers, especially within Catholic circles. Its early depiction of a future world dominated by secularism foreshadowed many real-world developments and served as a foundation for later apocalyptic fiction.

Lessons for Contemporary Readers

For today's readers, the novel offers more than a cautionary tale. It invites reflection on the role of spirituality in public life, the limits of political authority, and the enduring human quest for meaning. These themes encourage readers to think critically about modern cultural trends and their own beliefs.

Tips for Reading Lord of the World

If you're considering diving into *Lord of the World* by Robert Hugh Benson, here are some suggestions to enrich your reading experience:

- **Understand the historical context:** Recognize the early 20th-century anxieties about modernity and secularism that shaped the novel.
- **Appreciate the religious symbolism:** Familiarity with Catholic eschatology and theology can deepen your understanding of the story's spiritual themes.
- **Take your time with the language:** Benson's prose reflects the style of his era, which might require careful reading to fully absorb.
- **Reflect on the parallels to today:** Consider how the novel's depiction of globalism and ideological conflict resonates with current events.

Where to Find Lord of the World by Robert Hugh Benson

Thanks to its status as a public domain work, *Lord of the World* by Robert Hugh Benson is widely available across multiple platforms. Whether you prefer print, digital, or audiobook formats, accessing this classic is easy.

Recommended Editions and Formats

- **Printed Books:** Many publishers offer affordable paperback editions with introductions and notes that help contextualize the novel.
- **eBooks:** Free versions are available on sites like Project Gutenberg and Google Books.
- **Audiobooks:** Several narrated versions exist on Audible and LibriVox, ideal for those who enjoy listening on the go.

Exploring Related Works and Further Reading

If *Lord of the World* by Robert Hugh Benson sparks your interest in dystopian and religious fiction, there are plenty of other titles that explore similar themes worth checking out.

- *Brave New World* by Aldous Huxley – A classic dystopian novel examining a technologically controlled society.
- *1984* by George Orwell – A seminal work on totalitarianism and surveillance.
- *The Great Divorce* by C.S. Lewis – A Christian allegory exploring themes of heaven and hell.
- *Darkness Visible* by William Styron – A profound exploration of spiritual despair and redemption.

Diving into these books alongside Benson's work can offer a richer perspective on humanity's enduring struggle with freedom, belief, and governance.

Lord of the World by Robert Hugh Benson stands as a remarkable blend of speculative fiction, theological exploration, and political commentary. Its vivid portrayal of a future where faith battles against an all-encompassing secular power continues to challenge and inspire readers. Whether you approach it as a historical curiosity, a religious allegory, or a dystopian thriller, Benson's novel provides a powerful lens through which to examine the tensions shaping our world today.

Frequently Asked Questions

What is the main theme of 'Lord of the World' by Robert Hugh Benson?

The main theme of 'Lord of the World' is the struggle between secular humanism and Christian faith, exploring the rise of a totalitarian regime and the end times from a Catholic perspective.

When was 'Lord of the World' by Robert Hugh Benson first published?

'Lord of the World' was first published in 1907.

How does 'Lord of the World' depict the Antichrist figure?

In 'Lord of the World,' the Antichrist is portrayed as Julian Felsenburgh, a charismatic and influential political leader who unites the world under a secular and atheistic government, opposing the Catholic Church.

Why is 'Lord of the World' considered a prophetic novel?

The novel is considered prophetic because it anticipates many modern societal issues such as secularism, globalism, and persecution of religious believers, reflecting concerns about the future of humanity and faith.

What genre does 'Lord of the World' belong to?

'Lord of the World' is a dystopian science fiction novel with strong elements of Christian eschatology and political thriller.

How does Robert Hugh Benson's background influence 'Lord of the World'?

Benson, a former Anglican priest who converted to Catholicism, infuses the novel with deep Catholic theology and eschatological themes, reflecting his concerns about modernity and secularism.

Has 'Lord of the World' influenced any notable figures or works?

'Lord of the World' has influenced several prominent figures, including Pope Francis, who mentioned it in discussions about secularism and the challenges facing the Church in the modern world.

Additional Resources

****Lord of the World by Robert Hugh Benson: A Prescient Vision of the Future****

lord of the world by robert hugh benson stands as a remarkable early 20th-century dystopian novel that continues to resonate with readers interested in speculative fiction, religious themes, and political philosophy. Written in 1907, Benson's work offers a chilling portrayal of a future society dominated by secular humanism, global governance, and a creeping loss of spiritual values. This essay explores the novel's thematic depth, narrative structure, and its enduring impact as a prophetic literary work.

Contextualizing "Lord of the World" in Literary and Historical Terms

Robert Hugh Benson, a former Anglican priest who converted to Catholicism, infused *lord of the world by robert hugh benson* with deep theological insights and a keen understanding of the cultural shifts of his time. The novel was penned during a period of rapid modernization and secularization in Europe, when the forces of industrialization, science, and political change were challenging traditional religious authority.

The book's narrative is set in the mid-21st century, depicting a world government led by an enigmatic figure known as Julian Felsenburgh, who embodies a charismatic, almost messianic leader promoting a utopian vision rooted in human progress and atheistic materialism. Benson's portrayal of this world government foreshadows many concerns about globalization, totalitarianism, and the erosion of spiritual belief systems that are still relevant today.

The Premise and Plot Overview

At its core, *lord of the world by robert hugh benson* imagines a conflict between the forces of secular progressivism and the remnants of Christian faith. The story follows key characters such as Father Percy Franklin, a Catholic priest, and Cardinal Newman, representing the spiritual resistance to Felsenburgh's regime. The plot unfolds through a series of political machinations, philosophical debates, and dramatic confrontations culminating in apocalyptic events that challenge the very nature of good and evil.

Benson's narrative style combines elements of dystopian fiction with religious allegory, creating a layered text that appeals both to readers of speculative fiction and theological discourse. The use of prophetic imagery and symbolic characters enhances the novel's gravitas, positioning it alongside other notable dystopian works like George Orwell's *1984* and Aldous Huxley's *Brave New World*, albeit with a distinctly spiritual dimension.

Key Themes and Symbolism in "Lord of the World"

Understanding the thematic fabric of *lord of the world by robert hugh benson* is essential to

grasping its lasting significance. The novel engages with concepts such as secularism, the nature of evil, the role of religion in society, and the tension between individual freedom and state control.

Secularism and the Rise of a Global State

One of the novel's most prescient elements is its depiction of a unified world government that promotes humanism and suppresses religious expression. Benson envisages a future where national borders dissolve under an internationalist regime that enforces ideological conformity. This global state is marked not only by political control but also by a cultural shift toward materialism and scientific rationalism, which effectively marginalizes faith traditions.

This theme resonates strongly with contemporary debates about globalization, the role of supranational institutions, and the balance between technological advancement and moral values. Benson's cautionary tale warns of potential consequences when human progress is divorced from spiritual considerations.

The Nature of Evil and the Antichrist Figure

Julian Felsenburgh, the novel's antagonist, serves as an archetype of the Antichrist, a figure who promises salvation through secular means while ultimately embodying deception and malevolence. Benson's portrayal draws heavily on Christian eschatology, framing the struggle between good and evil as a cosmic battle with real-world political implications.

The novel's exploration of evil is nuanced, suggesting that it can manifest through seductive ideals and charismatic leadership rather than overt brutality alone. This insight adds to the novel's psychological depth and enhances its relevance in discussions about authoritarianism and propaganda.

Faith, Martyrdom, and the Endurance of Spirituality

In contrast to the dominant secular forces, *Lord of the World* by Robert Hugh Benson emphasizes the resilience of faith and the power of martyrdom. Characters like Father Franklin and Cardinal Newman symbolize the steadfastness of religious conviction in the face of oppression. Their struggles highlight the tension between temporal power and eternal truth, a theme that resonates with readers interested in the intersection of religion and politics.

Benson's narrative suggests that despite widespread secularization, spiritual values can endure and even inspire acts of courage and sacrifice. This hopeful dimension offers a counterbalance to the dystopian elements and enriches the novel's moral complexity.

Comparative Insights: "Lord of the World" and Other

Dystopian Narratives

While **Lord of the World by Robert Hugh Benson** predates many well-known dystopian novels, it shares several features with later works that critique authoritarianism and cultural decline. Comparing Benson's novel with others in the genre helps illuminate its unique contributions and limitations.

- **George Orwell's 1984:** Both novels depict totalitarian regimes that suppress dissent, but Benson's work incorporates explicit religious themes and eschatological symbolism absent in Orwell's secular critique.
- **Aldous Huxley's Brave New World:** Huxley's novel explores technological control and societal conditioning, whereas Benson focuses more on ideological domination and the spiritual battle between faith and atheism.
- **Mervyn Peake's Gormenghast Series:** Though more gothic and less political, Peake's work shares Benson's fascination with rituals, hierarchy, and the decay of traditional structures.

These comparisons underscore that while **Lord of the World** is firmly rooted in its religious framework, it engages with universal concerns about power, freedom, and the future of civilization, making it a valuable text for both literary scholars and political theorists.

Reception and Legacy of "Lord of the World"

Despite being written over a century ago, **Lord of the World by Robert Hugh Benson** has experienced periodic revivals in popularity, especially among readers interested in Catholic literature and apocalyptic fiction. Its influence can be traced in various cultural and theological discussions, and it has been cited by figures such as Pope Francis and Catholic apologists as a significant prophetic work.

The novel's foresight regarding globalization, secularism, and the potential for ideological tyranny has made it a subject of renewed interest in the context of 21st-century political and spiritual challenges. However, some critics argue that Benson's worldview is overly pessimistic and that his characterization of secularism lacks nuance.

Pros and Cons of the Novel's Approach

1. Pros:

- Rich theological and philosophical insights that provoke deep reflection.
- Prescient depiction of global political trends and ideological conflicts.
- Engaging narrative with compelling characters and dramatic tension.

2. Cons:

- Sometimes heavy-handed in its religious messaging, which may alienate secular readers.
- The pacing can be uneven, with extensive philosophical dialogues slowing the narrative.
- Limited exploration of alternative perspectives beyond the Catholic worldview.

Modern Relevance and Accessibility

In an era marked by rapid technological advances, geopolitical upheavals, and debates over secularism and spirituality, **lord of the world by robert hugh benson** remains a thought-provoking work. Its warnings about the dangers of ideological absolutism and the suppression of religious freedoms continue to resonate.

For contemporary readers, the novel offers a historical lens through which to examine present-day issues such as the role of religion in public life, the ethics of global governance, and the nature of human progress. Its availability in various formats, including print, digital editions, and audiobooks, ensures that new generations can engage with Benson's provocative vision.

Benson's fusion of speculative fiction with deeply rooted religious concerns makes **lord of the world by robert hugh benson** a distinctive entry in dystopian literature and a valuable resource for those exploring the intersections of faith, politics, and culture in the modern world.

[Lord Of The World By Robert Hugh Benson](#)

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lord of the world by robert hugh benson: *Lord of the World* Robert Hugh Benson, 2011-09-01
This dystopian tale from Robert Hugh Benson offers a unique spiritual twist on typical end-of-the-world narratives: in Benson's imagined future, it's the Catholic Church that offers the only respite from encroaching doom. Whatever your religious beliefs may be, *Lord of the World* is a gripping must-read for fans of novels like Aldous Huxley's *Brave New World* and George Orwell's *1984*.

lord of the world by robert hugh benson: Der Herr der Welt Robert Hugh Benson, 2024-12-12 vollständige Fassung, kommentiert und in Neuer Deutscher Rechtschreibung Der Herr

der Welt, («Lord of the world«), gilt als wichtiger Vorläufer der großen dystopischen Romane des 20. Jahrhunderts wie George Orwells »1984« (1949) oder Aldous Huxleys »Brave New World« (1932). Zu Beginn des 21. Jahrhunderts hat der amerikanische Politiker Julian Felsenburgh den Weltfrieden erreicht, zahllose Nationen unterwerfen sich seinem Diktat. Dies jedoch um den Preis einer technologisierten Gesellschaft, die nur auf den rationalen Verstand setzt und Religion als Aberglauben verteuftelt und verfolgt. Waffenstarrende Zeppeline bevölkern die Lüfte, es gibt Elektroautomobile, drahtlose Kommunikation, aber auch Terror, Bespitzelung und Euthanasiehäuser. Als seinen letzten Gegner identifiziert Felsenburgh die katholische Kirche, ihre Irrationalität und ihr Glaube sieht er als Bedrohung. Als Konsequenz betreibt er deren vollständige Vernichtung. Was nun folgt, sind aberwitzige, endzeitliche Schlachten mit Luftschiffen gegen Rom und gegen den Vatikan. Es kommt zum Endkampf zwischen dem Papst und dem Weltpräsidenten. Benson sah in diesem Werk viele Schrecken der Zukunft voraus: Weltkriege, Massenvernichtungswaffen, Entmenschlichung der Gesellschaft, Entfremdung der Familien, Terrorismus und den »Kampf der Kulturen« Rasch erhob er sich, verließ sein Abteil und schritt den Mittelgang entlang, ab und zu einen Blick durch die Glastüren rechts und links auf die Mitreisenden werfend, die teils noch schliefen, teils die Aussicht betrachteten oder lasen. Er sah durch die Glasscheibe der vorderen Türe und mit regem Interesse beobachtete er einige Minuten die nahezu unbewegliche Gestalt des Steuermannes. Regungslos stand er dort, die Hände an der stählernen Kurbel, die die mächtigen Schwingen lenkte, das Auge auf den Windmesser gerichtet, der auf einem Zifferblatt die Stärke sowohl als auch die Richtung der Luftströmungen anzeigte; dann und wann eine leichte Handbewegung, und die ungeheueren Flügel gehorchten, bald das Luftschiff hebend, bald es sinken lassend. Vor dem Steuermann, unterhalb der Kurbel, befanden sich auf einem runden Tisch befestigt die Glasbehälter verschiedener Instrumente, deren Bedeutung Percy kaum zur Hälfte kannte; eines schien ein Barometer zu sein, bestimmt, wie er vermutete, um die Höhe anzugeben, in der man fuhr, ein anderes ein Kompass. Darüber sah man durch die gewölbten Fenster den weiten Himmel sich dehnen. Gewiss, das alles war ganz wunderbar, dachte der Priester, aber all dies war eben nur ein Symptom jener Macht, mit der das Übernatürliche seinen Kampf zu bestehen hatte. Null Papier Verlag www.null-papier.de

lord of the world by robert hugh benson: *Lord of the World*. By Robert Hugh Benson, 2016-05-24 Robert Hugh Benson (18 November 1871 - 19 October 1914) was an English Anglican priest who in 1903 was received into the Roman Catholic Church in which he was ordained priest in 1904. He was lauded in his own day as one of the leading figures in English literature, having written the notable novel *Lord of the World* (1907). Benson was the youngest son of Edward White Benson (Archbishop of Canterbury) and his wife, Mary, and the younger brother of Edward Frederic Benson and A. C. Benson.[1] Benson was educated at Eton College and then studied classics and theology at Trinity College, Cambridge, from 1890 to 1893.[2] In 1895, Benson was ordained a priest in the Church of England by his father, who was the then Archbishop of Canterbury. After his father died suddenly in 1896, Benson was sent on a trip to the Middle East to recover his own health. While there he began to question the status of the Church of England and to consider the claims of the Roman Catholic Church. His own piety began to tend toward the High Church tradition, and he started exploring religious life in various Anglican communities, eventually obtaining permission to join the Community of the Resurrection. Benson made his profession as a member of the community in 1901, at which time he had no thoughts of leaving the Church of England. As he continued his studies and began writing, however, he became more and more uneasy with his own doctrinal position and, on 11 September 1903, he was received into the Catholic Church. He was awarded the Dignitary of Honour of the Order of the Holy Sepulchre. Benson was ordained as a Roman Catholic priest in 1904 and sent to Cambridge. He continued his writing career along with his ministry as a priest. Like both his brothers, Edward Frederic Benson (Fred) and Arthur Christopher Benson, Robert wrote many ghost and horror stories, collected in *The Light Invisible* (1903) and *A Mirror of Shallott* (1907). His novel, *Lord of the World* (1907), is generally regarded as one of the first modern dystopias (see List of dystopian literature). As a young man, Benson recalled, he had rejected the

idea of marriage as quite inconceivable. Benson was appointed a supernumerary private chamberlain to the Pope in 1911 and, consequently, styled as Monsignor

lord of the world by robert hugh benson: Lord of the World Robert Hugh Benson, 2017-03-24 How is this book unique? Font adjustments & biography included Unabridged (100% Original content) Illustrated About Lord Of The World by Robert Hugh Benson Lord of the World is a 1907 novel by Monsignor Robert Hugh Benson that centers upon the reign of the Anti-Christ and the End of the World. It has been called prophetic by Dale Ahlquist, Joseph Pearce, Pope Benedict XVI and Pope Francis. According to his biographer, Fr. Cyril Martindale, Mgr. Benson's depiction of the future was in many ways an inversion of the science fiction novels of H. G. Wells. In particular, Benson was sickened by Wells' belief that Atheism, Marxism, World Government, and Eugenics would lead to an earthly utopia. Due to his depiction of a Wellsian future as a global police state, Benson's novel has been called one of the first modern works of dystopian fiction. Writing during the pontificate of Pope Pius X and prior to the First World War, Monsignor Benson accurately predicted interstate highways and passenger air travel using an advanced form of Zeppelin called the *volor*. However, he also presumed the survival of the British Empire and predominant travel by rail. Like many other Catholics of the era in which he wrote, Monsignor Benson shares the political and economic views of G. K. Chesterton and Hilaire Belloc.

lord of the world by robert hugh benson: Lord of the World. By Robert Hugh Benson, 2016-05-23 Robert Hugh Benson (18 November 1871 - 19 October 1914) was an English Anglican priest who in 1903 was received into the Roman Catholic Church in which he was ordained priest in 1904. He was lauded in his own day as one of the leading figures in English literature, having written the notable novel *Lord of the World* (1907). Benson was the youngest son of Edward White Benson (Archbishop of Canterbury) and his wife, Mary, and the younger brother of Edward Frederic Benson and A. C. Benson. Benson was educated at Eton College and then studied classics and theology at Trinity College, Cambridge, from 1890 to 1893. In 1895, Benson was ordained a priest in the Church of England by his father, who was the then Archbishop of Canterbury. After his father died suddenly in 1896, Benson was sent on a trip to the Middle East to recover his own health. While there he began to question the status of the Church of England and to consider the claims of the Roman Catholic Church. His own piety began to tend toward the High Church tradition, and he started exploring religious life in various Anglican communities, eventually obtaining permission to join the Community of the Resurrection. Benson made his profession as a member of the community in 1901, at which time he had no thoughts of leaving the Church of England. As he continued his studies and began writing, however, he became more and more uneasy with his own doctrinal position and, on 11 September 1903, he was received into the Catholic Church. He was awarded the Dignitary of Honour of the Order of the Holy Sepulchre. Benson was ordained as a Roman Catholic priest in 1904 and sent to Cambridge. He continued his writing career along with his ministry as a priest. Like both his brothers, Edward Frederic Benson (Fred) and Arthur Christopher Benson, Robert wrote many ghost and horror stories, collected in *The Light Invisible* (1903) and *A Mirror of Shallott* (1907). His novel, *Lord of the World* (1907), is generally regarded as one of the first modern dystopias (see List of dystopian literature). As a young man, Benson recalled, he had rejected the idea of marriage as quite inconceivable. Benson was appointed a supernumerary private chamberlain to the Pope in 1911 and, consequently, styled as Monsignor

lord of the world by robert hugh benson: Lord of the World By: Robert Hugh Benson Robert Hugh Benson, 2017-11-06 Robert Hugh Benson (1871-1914) was the youngest son of Edward White Benson, Archbishop of Canterbury, and younger brother of Edward Frederic Benson. In 1895, he was ordained a priest in the Church of England by his father who was then Archbishop of Canterbury. After many years of questioning and soul-searching he was received into the Roman Catholic Church in 1903. He was ordained a Catholic priest in 1904 and named a Monsignor in 1911. This book, written in 1907, is Benson's dystopic vision of a near future world in which religion has, by and large, been rejected or simply fallen by the wayside. The Catholic Church has retreated to Italy and Ireland, while the majority of the rest of the world is either Humanistic or Pantheistic.

There is a 'one world' government, and euthanasia is widely available. The plot follows the tale of a priest, Percy Franklin, who becomes Pope Silvester III, and a mysterious man named Julian Felsenburgh, who is identical in looks to the priest and who becomes Lord of the World. The one condition of progress...on the planet that happened to be men's dwelling place, was peace, not the sword which Christ brought or that which Mahomet wielded; but peace that arose from, not passed, understanding; the peace that sprang from a knowledge that man was all and was able to develop himself only by sympathy with his fellows..... Robert Hugh Benson AFSC KC*SG KGCHS (18 November 1871 - 19 October 1914) was an English Anglican priest who in 1903 was received into the Roman Catholic Church in which he was ordained priest in 1904. He was a prolific writer of fiction and wrote the notable dystopian novel *Lord of the World* (1907). His output encompassed historical, horror and science fiction, contemporary fiction, children's stories, plays, apologetics, devotional works and articles. He continued his writing career at the same time as he progressed through the hierarchy to become a Chamberlain to the Pope in 1911 and subsequently titled Monsignor. Early life: Benson was the youngest son of Edward White Benson (Archbishop of Canterbury) and his wife, Mary, and the younger brother of Edward Frederic Benson and A. C. Benson. Benson was educated at Eton College and then studied classics and theology at Trinity College, Cambridge, from 1890 to 1893. In 1895, Benson was ordained a priest in the Church of England by his father, who was the then Archbishop of Canterbury.....

lord of the world by robert hugh benson: *Lord of the World (Large Print)* Robert Benson, 2015-10-13 His house stood facing northwards at the extreme end of a spur of the Surrey Hills, now cut and tunnelled out of all recognition; only to a Communist the view was an inspiring one. Immediately below the wide windows the embanked ground fell away rapidly for perhaps a hundred feet, ending in a high wall, and beyond that the world and works of men were triumphant as far as eye could see. Two vast tracks like streaked race-courses, each not less than a quarter of a mile in width, and sunk twenty feet below the surface of the ground, swept up to a meeting a mile ahead at the huge junction. Of those, that on his left was the First Trunk road to Brighton, inscribed in capital letters in the Railroad Guide, that to the right the Second Trunk to the Tunbridge and Hastings district. Each was divided length-ways by a cement wall, on one side of which, on steel rails, ran the electric trams, and on the other lay the motor-track itself again divided into three, on which ran, first the Government coaches at a speed of one hundred and fifty miles an hour, second the private motors at not more than sixty, third the cheap Government line at thirty, with stations every five miles. This was further bordered by a road confined to pedestrians, cyclists and ordinary cars on which no vehicle was allowed to move at more than twelve miles an hour.

lord of the world by robert hugh benson: *Lord of The World* Robert Hugh Benson, 2020-01-01 First published in the year 1907, famous English fiction writer Robert Hugh Benson's present book 'Lord of the World' is a dyatopian science fiction novel.

lord of the world by robert hugh benson: Robert Hugh Benson - Lord of the World Robert Hugh Benson, 2016-10-07 In or about the year 2000, humanity has reached that incredibly lofty goal to which its intrinsic efforts can carry it - but rejected everything but crass materialism. Technology has advanced to the point where no one need work for a living, while the social sciences have achieved a smoothly-running if almost unbearably sterile social order. Formal religious beliefs except for Catholicism have been uprooted and eliminated as coherent systems, and the Catholic Church has been completely discredited in the eyes of the world, finally being outlawed. The result is everything the late Victorians and Edwardians believed would bring human happiness - and which brings nothing but the advent of new superstitions, despair, and the end of the world ... maybe.

lord of the world by robert hugh benson: Lord of the World Robert Hugh Benson, 2020-02-08 In or about the year 2000, humanity has reached that incredibly lofty goal to which its intrinsic efforts can carry it - but rejected everything but crass materialism. Technology has advanced to the point where no one need work for a living, while the social sciences have achieved a smoothly-running if almost unbearably sterile social order. Formal religious beliefs except for Catholicism have been uprooted and eliminated as coherent systems, and the Catholic Church has

been completely discredited in the eyes of the world, finally being outlawed. The result is everything the late Victorians and Edwardians believed would bring human happiness - and which brings nothing but the advent of new superstitions, despair, and the end of the world ... maybe.

lord of the world by robert hugh benson: *Lord of the World, by Robert Hugh Benson (Novel)* Robert Hugh Benson, 2016-05-16 *Lord of the World* is a 1907 novel by Monsignor Robert Hugh Benson that centers upon the reign of the Anti-Christ and the End of the World. It has been called prophetic by Dale Ahlquist, Joseph Pearce, Pope Benedict XVI and Pope Francis. Robert Hugh Benson (1871-1914) was the youngest son of Edward White Benson, Archbishop of Canterbury, and younger brother of Edward Frederic Benson. In 1895, he was ordained a priest in the Church of England by his father who was then Archbishop of Canterbury. After many years of questioning and soul-searching he was received into the Roman Catholic Church in 1903. He was ordained a Catholic priest in 1904 and named a Monsignor in 1911. This book, written in 1907, is Benson's dystopic vision of a near future world in which religion has, by and large, been rejected or simply fallen by the wayside. The Catholic Church has retreated to Italy and Ireland, while the majority of the rest of the world is either Humanistic or Pantheistic. There is a 'one world' government, and euthanasia is widely available. The plot follows the tale of a priest, Percy Franklin, who becomes Pope Silvester III, and a mysterious man named Julian Felsenburgh, who is identical in looks to the priest and who becomes Lord of the World. The one condition of progress...on the planet that happened to be men's dwelling place, was peace, not the sword which Christ brought or that which Mahomet wielded; but peace that arose from, not passed, understanding; the peace that sprang from a knowledge that man was all and was able to develop himself only by sympathy with his fellows...

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lord of the world by robert hugh benson: Lord of the World (Esprios Classics) Robert Hugh Benson, 2022-03-21 Robert Hugh Benson (18 November 1871 - 19 October 1914) was an English Roman Catholic priest and writer. In 1903, Benson, a Anglican priest, was received into the Catholic Church; he was ordained a Catholic priest the next year. He was also a prolific writer of fiction, writing the notable dystopian novel *Lord of the World*, as well as *Come Rack! Come Rope!*. His output encompassed historical, horror and science fiction, contemporary fiction, children's stories, plays, apologetics, devotional works and articles. He continued his writing career at the same time as he progressed through the hierarchy to become a Chamberlain to Pope Pius X in 1911 and gain the title of Monsignor, before his death a few years later.

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Communist MP from Croydon, listens as his secretary, Mr. Phillips, describes the seemingly inevitable rush toward war between the Confederation and the Empire. He mentions that Julian Felsenburgh, a Senator from Vermont who looks identical to Father Percy Franklin, has unexpectedly taken charge of the American Republic's peace delegation. Felseburgh is tirelessly crisscrossing Asia and Siberia, delivering speeches to rapt audiences. In conversation with his wife, Mabel, Oliver comments that war between the Confederation and the Empire will be Armageddon with a vengeance, and expresses hope that Senator Felsenburgh will save the day. Although Mabel Brand appears concerned, her husband responds, My dear, you must not be downhearted. It may pass as it all passed before. It is a great thing that we are listening to America at all. And this Mr. Felsenburgh seems to be on the right side. Westminster Cathedral, London. Over breakfast, Oliver frets about his upcoming trip to Birmingham, where the outraged population is again demanding the right to trade freely with the American Republic. As his mind returns to the possible war against the Empire, Brand ponders that the real problem is the survival of religious belief in the Eastern Empire-Buddhism, Islam, Sufism, Confucianism, and Pantheism. In Great Britain, only Catholicism remains in a few darkened churches and with hysterical sentimentality in Westminster Cathedral. He ponders with disgust how, against his opposition, Ireland was granted Home Rule and opted for Catholicism. Furthermore, the city of Rome was given up wholly to Pope John XXIV, who has transformed it into a Hong Kong-style enclave where mediaeval darkness reigns supreme. He recalls with outrage how the Italian Republic was forced to move its capital to Turin. As he departs to catch a volar to Birmingham, Oliver looks out at the grey haze of London, really beautiful, this vast hive of men and women who had learned at least the primary lesson of the gospel that there was no God but man, no priest but the politician, and no prophet but the schoolmaster

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