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Robert Hugh Benson
Complete Works



Series Sixteen

The Complete Works of
ROBERT HUGH BENSON

(1871-1914)



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The Delphi Classics Catalogue

A handwritten signature in black ink, reading "R. Hugh Benson." The signature is written in a cursive style and is underlined with a single horizontal line.

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Version 1

The Complete Works of
ROBERT HUGH BENSON



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Complete Works of Robert Hugh Benson



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The Novels



Wellington College, a public school providing education for boarding and day pupils in the village of Crowthorne, Berkshire, first established in 1859 — Robert Hugh Benson's birthplace. He was the fourth son and youngest child of Edward White Benson, who was the first head master of the school and afterwards became archbishop of Canterbury.



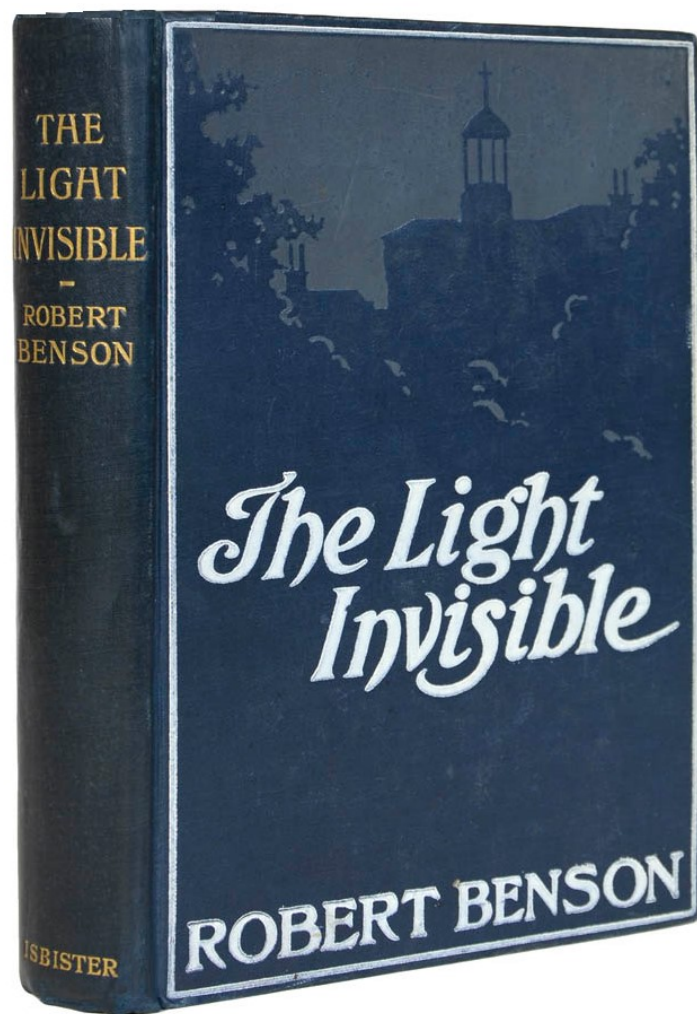
Edward White Benson (1829-1896) was Archbishop of Canterbury from 1883 until his sudden death to heart failure in 1896.

The Light Invisible (1903)



First published by Isbister & Company Limited in London in 1903, *The Light Invisible* was Robert Hugh Benson's debut work and the only book that was published before he was ordained as a Catholic priest in 1904. He had begun his spiritual journey towards Catholicism after his father, the archbishop of Canterbury, had died in 1896. He had embarked on a trip to the Middle East to recover from the loss and grief and to regain his health. During this time, he began to question aspects of the Church of England's theology and religious practice, as he became increasingly drawn to the traditions and teachings of the High Church. Nevertheless, he remained committed to Anglicanism throughout the late 1890's.

The Light Invisible is a collection of interconnected spiritual and mystical stories related by an elderly priest to a young narrator. In the opening chapter 'The Green Robe', the priest attempts to explain to his young friend about exercising the faculty of an 'intense form of the gift of spiritual perception' that he believes God bestows on everyone 'in our measure'. He states that occasionally the perception is so strong that the spiritual world appears to him as visible and immediate as the natural realm; he then describes his first memory of experiencing it and what it awakened within him. The stories and recollections explore the ideas of faith, struggle, belief and the revelation of the divine.



The first edition

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The
Light Invisible

By
Robert Benson



London
Isbister & Company Limited
15 & 16 Tavistock Street Covent Garden
1903

The first edition's title page

*“She moves in tumult: round her lies
The silence of the world of grace;
The twilight of our mysteries
Shines like high noon-day on her face,
Our piteous guesses, dim with fears,
She touches, handles, sees, and hears.*

*“A willing sacrifice, she takes
The burden of our Fall within;
Holy she stands; while on her breaks
The lightning of the wrath of sin:
She drinks her Saviour’s Cup of pain,
And, one with Jesus, thirsts again.”*
The Contemplative Soul

Preface



MY FRIEND, WHOSE talk I have reported in this book so far as I am able, would be the first to disclaim (as indeed he was always anxious to do) the rôle of an accredited teacher, other than that which his sacred office conferred on him.

All that he claimed (and this surely was within his rights) was to be at least sincere in his perceptions and expressions of spiritual truth. His power, as he was at pains to tell me, was no more than a particular development of a faculty common to all who possess a coherent spiritual life. To one Divine Truth finds entrance through laws of nature, to another through the medium of other sciences or arts; to my friend it presented itself in directly sensible forms. Had his experiences, however, even seemed to contravene Divine Revelation, he would have rejected them with horror: entire submission to the Divine Teacher upon earth, as he more than once told me, should normally precede the exercise of all other spiritual faculties. The deliberate reversal of this is nothing else than Protestantism in its extreme form, and must ultimately result in the extinction of faith.

For the rest, I can add nothing to his own words. It is of course more than possible that here and there I have failed to present his exact meaning; but at least I have taken pains to submit the book before publication to the judgment of those whose theological learning is sufficient to reassure me that at least I have not so far misunderstood my friend's words and tales, as to represent him as transgressing the explicit laws of ascetical, moral, mystical, or dogmatic theology.

To these counsellors I must express my gratitude, as well as to others who have kindly given me the encouragement of their sympathy.

R. B.

The Green Robe

“To see a world in a grain of sand,
And a heaven in a wild flower;
Hold infinity in the palm of your hand,
And eternity in an hour.”

Blake.

The Green Robe



THE OLD PRIEST was silent for a moment.

The song of a great bee boomed up out of the distance and ceased as the white bell of a flower beside me drooped suddenly under his weight.

“I have not made myself clear,” said the priest again. “Let me think a minute.” And he leaned back.

We were sitting on a little red-tiled platform in his garden, in a sheltered angle of the wall. On one side of us rose the old irregular house, with its latticed windows, and its lichened roofs culminating in a bell-turret; on the other I looked across the pleasant garden where great scarlet poppies hung like motionless flames in the hot June sunshine, to the tall living wall of yew, beyond which rose the heavy green masses of an elm in which a pigeon lamented, and above all a tender blue sky. The priest was looking out steadily before him with great childlike eyes that shone strangely in his thin face under his white hair. He was dressed in an old cassock that showed worn and green in the high lights.

“No,” he said presently, “it is not faith that I mean; it is only an intense form of the gift of spiritual perception that God has given me; which gift indeed is common to us all in our measure. It is the faculty by which we verify for ourselves what we have received on authority and hold by faith. Spiritual life consists partly in exercising this faculty. Well, then, this form of that faculty God has been pleased to bestow upon me, just as He has been pleased to bestow on you a keen power of seeing and enjoying beauty where others perhaps see none; this is called artistic perception. It is no sort of credit to you or to me, any more than is the colour of our eyes, or a faculty for mathematics, or an athletic body.

“Now in my case, in which you are pleased to be interested, the perception occasionally is so keen that the spiritual world appears to me as visible as what we call the natural world. In such moments, although I generally know the difference between the spiritual and the natural, yet they appear to me simultaneously, as if on the same plane. It depends on my choice as to which of the two I see the more clearly.

“Let me explain a little. It is a question of focus. A few minutes ago you were staring at the sky, but you did not see the sky. Your own thought lay before you instead. Then I spoke to you, and you started a little and looked at me; and you saw me, and your thought vanished. Now can you understand me if I say that these sudden glimpses that God has granted me, were as though when you looked at the sky, you saw both the sky and your thought at once, on the same plane, as I have said? Or think of it in another way. You know the sheet of plate-glass that is across the upper part of the fireplace in my study. Well, it depends on the focus of your eyes, and your intention, whether you see the glass and the fire-plate behind, or the room reflected in the glass. Now can you imagine what it would be to see them all at once? It is like that.” And he made an outward gesture with his hands.

“Well,” I said, “I scarcely understand. But please tell me, if you will, your first vision of that kind.”

“I believe,” he began, “that when I was a child the first clear vision came to me, but I only suppose it from my mother’s diary. I have not the diary with me now, but there is an entry in it describing how I said I had seen a face look out of a wall and had run indoors from the garden; half frightened, but not terrified. But I remember nothing of it myself, and my mother seems to have thought it must have been a

waking dream; and if it were not for what has happened to me since perhaps I should have thought it a dream too. But now the other explanation seems to me more likely. But the first clear vision that I remember for myself was as follows:

“When I was about fourteen years old I came home at the end of one July for my summer holidays. The pony-cart was at the station to meet me when I arrived about four o’clock in the afternoon; but as there was a short cut through the woods, I put my luggage into the cart, and started to walk the mile and a half by myself. The field path presently plunged into a pine wood, and I came over the slippery needles under the high arches of the pines with that intense ecstatic happiness of home-coming that some natures know so well. I hope sometimes that the first steps on the other side of death may be like that. The air was full of mellow sounds that seemed to emphasise the deep stillness of the woods, and of mellow lights that stirred among the shadowed greenness. I know this now, though I did not know it then. Until that day although the beauty and the colour and sound of the world certainly affected me, yet I was not conscious of them, any more than of the air I breathed, because I did not then know what they meant. Well, I went on in this glowing dimness, noticing only the trees that might be climbed, the squirrels and moths that might be caught, and the sticks that might be shaped into arrows or bows.

“I must tell you, too, something of my religion at that time. It was the religion of most well-taught boys. In the fore-ground, if I may put it so, was morality: I must not do certain things; I must do certain other things. In the middle distance was a perception of God. Let me say that I realised that I was present to Him, but not that He was present to me. Our Saviour dwelt in this middle distance, one whom I fancied ordinarily tender, sometimes stern. In the background there lay certain mysteries, sacramental and otherwise. These were chiefly the affairs of grown-up people. And infinitely far away, like clouds piled upon the horizon of a sea, was the invisible world of heaven whence God looked at me, golden gates and streets, now towering in their exclusiveness, now on Sunday evenings bright with a light of hope, now on wet mornings unutterably dreary. But all this was uninteresting to me. Here about me lay the tangible enjoyable world—this was reality: there in a misty picture lay religion, claiming, as I knew, my homage, but not my heart. Well; so I walked through these woods, a tiny human creature, yet greater, if I had only known it, than these giants of ruddy bodies and arms, and garlanded heads that stirred above me.

“My path presently came over a rise in the ground; and on my left lay a long glade, bordered by pines, fringed with bracken, but itself a folded carpet of smooth rabbit-cropped grass, with a quiet oblong pool in the centre, some fifty yards below me.

“Now I cannot tell you how the vision began; but I found myself, without experiencing any conscious shock, standing perfectly still, my lips dry, my eyes smarting with the intensity with which I had been staring down the glade, and one foot aching with the pressure with which I had rested upon it. It must have come upon me and enthralled me so swiftly that my brain had no time to reflect. It was no work, therefore, of the imagination, but a clear and sudden vision. This is what I remember to have seen.

“I stood on the border of a vast robe; its material was green. A great fold of it lay full in view, but I was conscious that it stretched for almost unlimited miles. This great green robe blazed with embroidery. There were straight lines of tawny work on either side which melted again into a darker green in high relief. Right in the centre lay a pale agate stitched delicately into the robe with fine dark stitches; overhead the blue lining of this silken robe arched out. I was conscious that this robe was vast beyond conception, and that I stood as it were in a fold of it, as it lay stretched out on

some unseen floor. But, clearer than any other thought, stood out in my mind the certainty that this robe had not been flung down and left, but that it clothed a Person. And even as this thought showed itself a ripple ran along the high relief in dark green, as if the wearer of the robe had just stirred. And I felt on my face the breeze of His motion. And it was this I suppose that brought me to myself.

“And then I looked again, and all was as it had been the last time I had passed this way. There was the glade and the pool and the pines and the sky overhead, and the Presence was gone. I was a boy walking home from the station, with dear delights of the pony and the air-gun, and the wakings morning by morning in my own carpeted bedroom, before me.

“I tried, however, to see it again as I had seen it. No, it was not in the least like a robe; and above all where was the Person that wore it? There was no life about me, except my own, and the insect life that sang in the air, and the quiet meditative life of the growing things. But who was this Person I had suddenly perceived? And then it came upon me with a shock, and yet I was incredulous. It could not be the God of sermons and long prayers who demanded my presence Sunday by Sunday in His little church, that God Who watched me like a stern father. Why religion, I thought, told me that all was vanity and unreality, and that rabbits and pools and glades were nothing compared to Him who sits on the great white throne.

“I need not tell you that I never spoke of this at home. It seemed to me that I had stumbled upon a scene that was almost dreadful, that might be thought over in bed, or during an idle lonely morning in the garden, but must never be spoken of, and I can scarcely tell you when the time came that I understood that there was but one God after all.”

The old man stopped talking. And I looked out again at the garden without answering him, and tried myself to see how the poppies were embroidered into a robe, and to hear how the chatter of the starlings was but the rustle of its movement, the clink of jewel against jewel, and the moan of the pigeon the creaking of the heavy silk, but I could not. The poppies flamed and the birds talked and sobbed, but that was all.

The Watcher

“Il faut d’abord rendre l’organe de
la vision analogue et semblable à
l’objet qu’il doit contempler.”

Maeterlinck.

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End of Sample