

# HONORS WORLD LITERATURE

**COURSE MANUAL**



ENG432\_19A



**LESSON PLANS - TESTS - ANSWER KEYS - QUARTER REPORT FORMS**

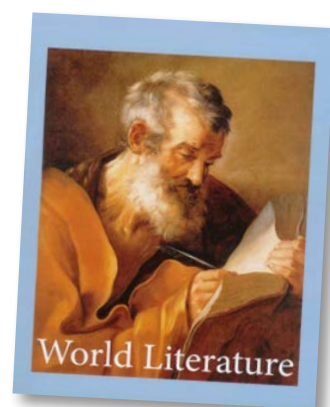
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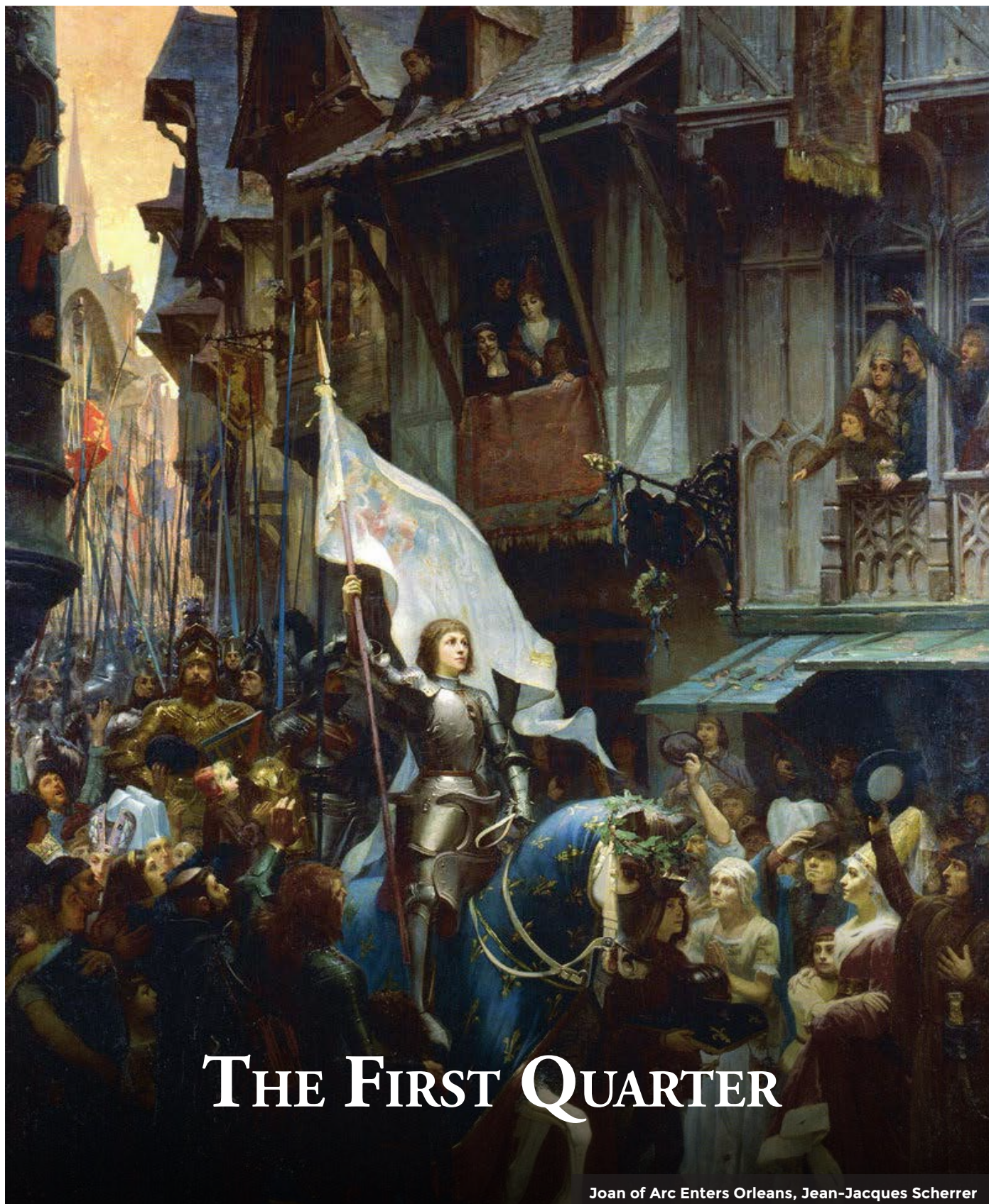
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### INCLUDED TEXTBOOK

This course includes the textbook *World Literature*, an anthology of selections from important authors compiled and chosen by Catholic editors.







# THE FIRST QUARTER

Joan of Arc Enters Orleans, Jean-Jacques Scherrer



## Day 2



Read the biographical information about Boleslaus T. Lukaszewski, S.J., on pp. 11 – 12. ☐

From 1947 until his death in 1970, “Father Luke” was an associate professor of philosophy at Saint Louis University. His hobby was photography, and upon his death, his photographs that portrayed twenty years of life at Saint Louis University became part of the university’s archives.

A person who is canonized a saint has died a martyr’s death or has displayed in his or her life the theological virtues (faith, hope, and charity), the cardinal virtues (prudence, justice, fortitude, and temperance), and good works, all displayed to a level greatly beyond that of ordinary good people – to a heroic level. “A heroic virtue, then, is a habit of good conduct that has become a second nature, a new motive power stronger than all corresponding inborn inclinations, capable of rendering easy a series of acts each of which, for the ordinary man, would be beset with very great, if not insurmountable, difficulties.”<sup>1</sup> Joan of Arc demonstrated heroic virtues. To read more about “heroic virtues,” go to the Internet at [www.newadvent.org](http://www.newadvent.org) “Heroic Virtue.”



Appearance of Saints Catherine and Michael to Joan of Arc, Hermann Stilke

## Theme



In order to determine the theme of “The Maid of Orleans, Joan of Arc,” look at some of the same questions that you considered when studying “A Retrieved Reformation.” (Check your answers with the Course Manual Answer Key in the back of this manual.) ☐

- A. Who is the main character?
- B. Does this character change in the story?
- C. What is the main conflict?

<sup>1</sup>J. Wilhelm, Heroic Virtue ; available from <http://www.newadvent.org>; Internet; accessed 8 February 2007.



The *climax of the story* occurs when the deception of the ecclesiastical court tricks Joan into a false confession.

**D. What is the consequence of the climax for Joan?**

**E. Can you identify a motif in the story?**

**F. In this story, is the author generally optimistic or pessimistic about life? Are there character traits or values that the author admires? Are there others that he rejects?**

Examine the following facts:

- *Character change*: Joan becomes more devout as her faith in God becomes more intense.
- *Consequence of the climax*: Joan is burned at the stake, executed as a sinner.
- *Motifs*: Faith, trust in God, treachery, extraordinary feats, fear and courage
- *Author's approach to life*: Father Luke is optimistic about the courage and faith displayed by young Joan and the rewards in eternity. He rejects deceitfulness.

**G. Based on these facts, how would you state the theme of this story?**



Joan of Arc, Charles Amable Lenoir

### Day 3



Read pp. 13 - 14, "The Gifford Girl" by Leonard Feeney, S.J. The ending rhyme of this poem is best appreciated by reading the poem out loud and hearing the rhyme. ☐

### Words Defined

- p. 13     *fortnight* – two weeks, fourteen nights  
           *intrepid* – fearless  
           *smote* – hit heavily
- p. 14     *thong* – a strip of leather or material  
           *vie* – compete  
           *knave* – a tricky deceitful fellow  
           *churl* – a rude, ill-bred person



Do “Helps for Study” # 1 – 5 on p. 14 and #3 under “Class Discussion.”



Many Catholics still suffer today for their Catholic Faith as the fighting between Protestants and Catholics continues in Ireland in the twenty-first century.



**Discussion Questions:** Answer the following questions



1. Youth is a time when men and women are inspired by high ideals, especially by the ideals of love and chivalry. What high ideals guide Plunkett and the Gifford girl?
2. This is a story about love and death. What is the similarity between Plunkett’s love for Ireland and Grace’s love for Plunkett? What demands do patriotism and love of another human being require of a person?
3. A marriage vow involves the promise of fidelity for “better or worse, in sickness and in health, for richer or poorer.” How do Plunkett and Grace honor these vows?
4. The priest marries the young couple before Plunkett goes out to face the firing squad. Is this marriage a practical, prudent decision, or is it unrealistic and foolish?



The author of this poem, Leonard Feeney, S.J., lived from 1897 to 1978. **Read the biographical sketch of him on p. 14.**



## Theme

Motifs in this narrative poem are oppression, happiness, injustice, justice, and rights.

The author’s purpose in this poem is to awaken a feeling of sympathy: a woman on her wedding day, who should be happy, is almost crushed by the understanding that her groom will be killed shortly after their marriage. Like Ireland itself, the Gifford Girl is the victim of injustice. Her right to marry is made empty and ultimately barren by the violence and oppression of the English. The poet hopes for justice in the afterlife.

Can you determine the theme?

## Day 4



**Read “The Highwayman” by Alfred Noyes on pp. 15 - 18.** This is a very famous poem that is often memorized by students. Practice delivering it out loud, conveying the emotions in the poem.



**Words Defined**

*highwayman* – one who robbed travelers on the road



**Online Enrichment:** Listen to the online lecture for Week Two. Take notes.

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Do “Helps for Study,” p. 19.

☐

**Discussion Questions:** Answer the following questions:

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1. The modern world, in its preoccupation with security, comfort, and money, often loses the sense that life is an adventure. The courage to take chances and risks and the willingness to make sacrifices for a noble ideal is often required in life. What chances and risks are required of the highwayman and Bess in their lives?
2. How is it evident that the highwayman and Bess truly love each other?
3. “I’ll come to thee by moonlight, though hell should bar the way,” says the highwayman. What qualities of character does this passage reveal? What is romantic or chivalric about such an attitude?

**Theme**

The motifs of this poem include love and sacrifice. Can you state the theme?



**Read about the author, Alfred Noyes, on p. 19.** Noyes lived from 1880 to 1958.

☐**ENRICHMENT**

You may learn more about Alfred Noyes in the encyclopedia.

**Day 5**

Read p. 20, “The Destruction of Sennacherib” by Lord Byron.

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On p. 21, answer question #4 under “Helps for Study.”

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**Discussion Questions:** Answer the following questions. ☐

1. While it is common to see God in nature as the Author of life and the Creator of beauty—as in St. Francis of Assisi’s praise of Brother Sun and Sister Moon in “Canticle to Our Brother Sun” (see p. 62)—it is equally important to see God’s actions in history, to recognize God’s hand in world politics and in major wars. Many recognize His Providence, and the intercession of Our Lady in the non-revolutionary collapse of the Soviet Union. In Byron’s poem, how does God reveal Himself as the God of history Who is preent in the life of His chosen people, the nation of Israel?



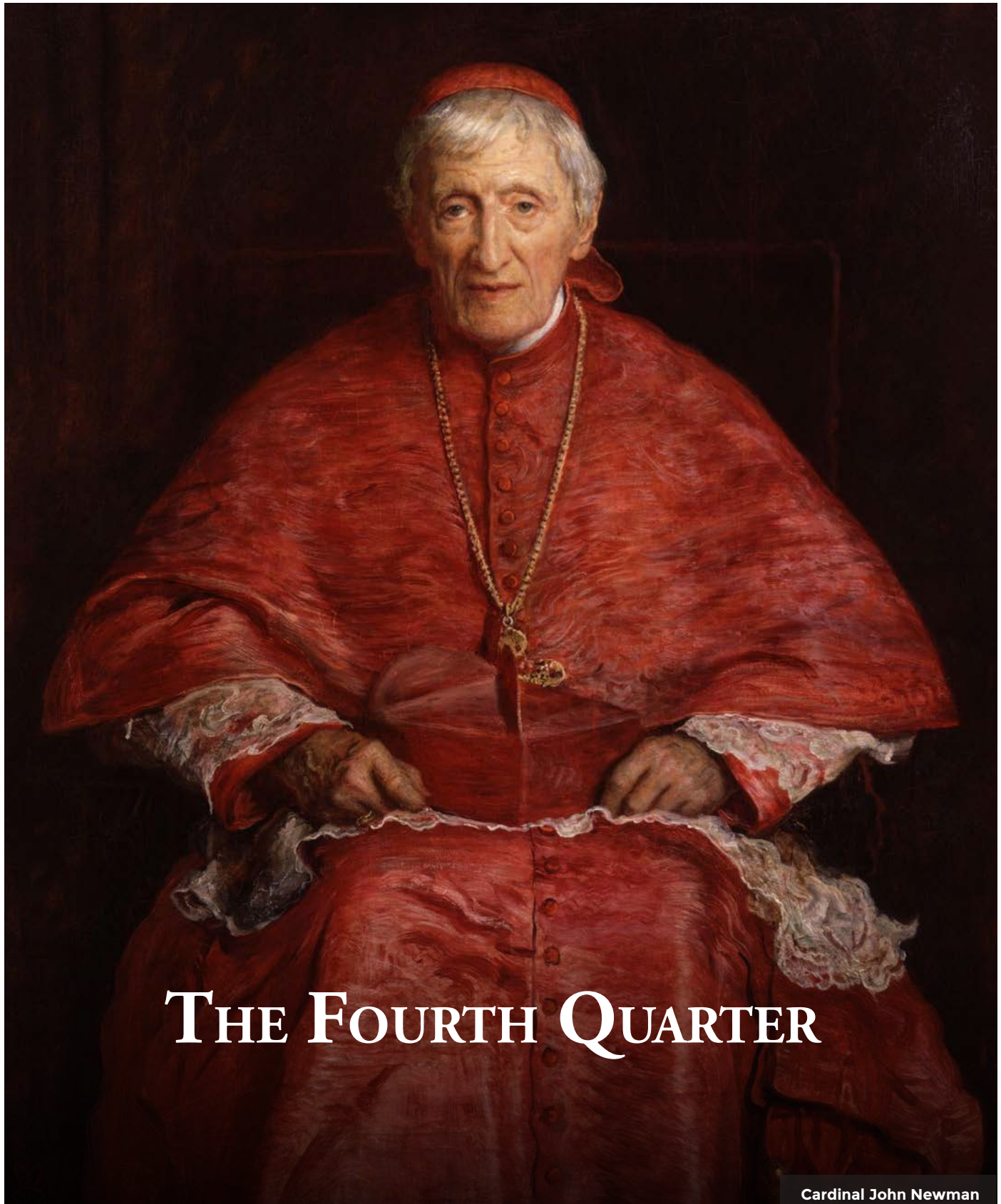
2. Henry Fielding, a famous eighteenth-century novelist, wrote that true historians must recognize the “marvelous” or miraculous in history, that is, God’s providential intervention, and not explain human events in terms of mere chronology or accident. What is “marvelous” or miraculous about the defeat of the Assyrians?
3. John Donne, a great English poet of the seventeenth century, wrote in one of his sermons that “God’s prophecies are His histories and His histories are His prophecies.” In other words, God’s promises are fulfilled and become history, and what God has done in the past hints at what God can or will do in the future. How does God’s action in history in Byron’s poem parallel God’s part in the French battle against the English at Orleans in “The Maid of Orleans, Joan of Arc?”

**Theme**

Lord Byron takes great care to portray how the coats of mail, spears, horses, pomps and glories of the army are made ridiculous and inconsequential in death. The theme of this poem could be expressed as: God’s power is mightier than all the splendor and strength of all the nations on earth.

Read about Lord Byron on p. 21. ☐





# THE FOURTH QUARTER

Cardinal John Newman



## Week Twenty-eight

## Day 1

Today, you will begin a section on narrative poetry. **Narrative poetry is a poem that relates a story.** You studied one type of narrative poem, a literary ballad, when you read “The Rime of the Ancient Mariner.”



**Read p. 351 and 352, “Sir Galahad” by Alfred Lord Tennyson.** This is the second poem by Tennyson that you have studied in this course. The first poem was “The Eagle” on p. 43. ☐

As you read “Sir Galahad,” think back to the story of “The Quest of the Holy Grail,” on p. 322.



**Reread this poem; try reading it out loud and notice the end rhyme.** ☐

As you reread this poem for the third time, stop after each stanza and read the interpretation that follows.

- *lines 1 – 5:* Sir Galahad is speaking in this poem. He tells about participating in a jousting tournament carrying his lance. He is as strong as ten men. His strength is due to his pure heart.
- *lines 6 – 12:* At the jousting tournament, the sound of a trumpet marks the beginning of the joust. The knights ride their horses in competition against one another with their weapons clashing against each other. The knights on their horses whirl around and charge towards the opponent once again. At the end of the competition, the ladies who are watching the joust throw flowers down upon the winner.
- *lines 13 – 16:* The ladies look admiringly upon the knight whom they hope will win. The knight protects the ladies from all harm.
- *lines 17 – 24:* Galahad’s heart is not given to a lady, but to God who is above all humans. Galahad kneels in the shrine; he has never kissed a maiden. He feels the love of God shine down upon him, and this fills him with great emotion. Galahad, through his faith and prayer, remains pure in his work and desires.
- *lines 25 – 36:* At the time of a new moon, there is no light from the moon so the forest is dark at night. Then, a light is seen between the dark trunks of the trees in the







Sir Galahad - The Quest for the Holy Grail, Arthur Hughes

forest. Galahad hears hymns and finds himself riding by a secret shrine. He hears a voice, but no one is there. The pews are empty; the doors are open; the candles are lit. On the altar is the white altar cloth, and the silver vessels of the Holy Grail shine. The bell rings, the censer for incense swings, and he hears chants.

- *lines 37 – 48:* Sometimes, Galahad takes a journey on a magic sailing vessel. No one steers the vessel. When all is dark, there is a gentle sound and a strong light, and then three angels appear holding the Holy Grail. The angels, clothed in white, appear to be sailing by. What a blessed vision of God for a human to see! Then, it disappears and only stars remain.
- *lines 49 – 60:* Riding on his horse on Christmas Eve, Galahad hears the cock crow. The snow-covered streets are quiet. The sound of the snow and hail is heard against the roofs and on his armor. Then, in the middle of the storm and darkness, the hail appears covered in gold by a brightness. Blessed forms, perhaps angels, fly over the marshlands and fields during the storm.
- *lines 61 – 72:* As a pure knight, Galahad is filled with hope, not fear. He longs to go to heaven. He thinks about the unending joy of heaven, the purity of it. All the weight of the human body and its armor, when touched by an angel, will disappear.
- *lines 73 – 84:* Amid the clouds in the sky, there is an opening. Through the mountains, the sounds create a harmony as if an organ is playing. The trees move, and shrubs nod. Wings flutter; voices are heard to say: "...faithful knight of God! Ride on! The prize is near!" So, Galahad rides past the place of lodging and the farm. He rides past the bridge and ford, park and field. He rides until he finds the Holy Grail.



**Day 2**

Reread the poem "Sir Galahad."

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Answer "Helps for Study," p. 352.

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Answer "Aids for Appreciation," p. 352, #1 and 2. You are not required to complete #3, but read the question and answer in the key for additional knowledge.

☐**Day 3**

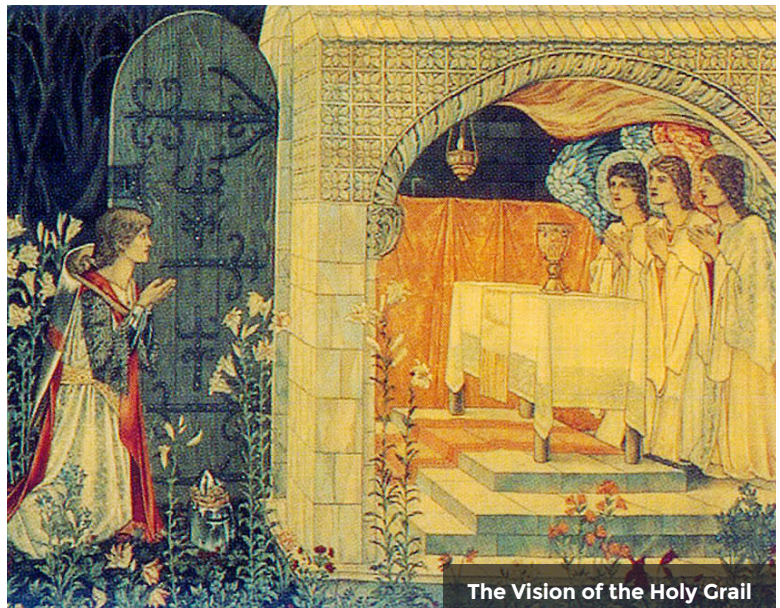
Today, you will continue the study of "Sir Galahad."



**Discussion Questions:** Answer the following questions

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1. Celibacy, temperance, and chastity are frequently misrepresented by the world as deprivations or losses of pleasure that cause joylessness and gloom. How does Sir Galahad prove that these virtues cause joy and gladness, not sadness?
2. Tennyson's poem depicts the relationship between purity and strength, virginity and power. How does "Sir Galahad" show that the knight's courage and fearlessness result from his purity of mind, heart, and body?
3. As a soldier, how does a Christian knight like Galahad differ from those who fight for glory, fame, power, or reward?



The Vision of the Holy Grail



Read about the author, Alfred, Lord Tennyson, on pp. 43 and 352.

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## Day 4



Read p. 353 - 355, "The Woman in the Forest" by G. K. Chesterton.

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This is the third piece of literature by Chesterton that you have studied in this course. (Refer back to pp. 39 and 270 for the other selections.) "The Woman in the Forest" is an excerpt from the longer narrative poem, *The Ballad of the White Horse*, which is studied in the English 11 course. In the excerpt "The Woman in the Forest," there are three sections; you will do a concentrated study of the first section. After you read the poem for the first time, it is suggested that you listen to the online lecture to assist you in understanding the poem.



**Online Enrichment:** Listen to the lecture for Week Twenty-nine that discusses both "Sir Galahad" and "The Woman in the Forest."

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## Day 5



Reread "The Woman in the Forest."

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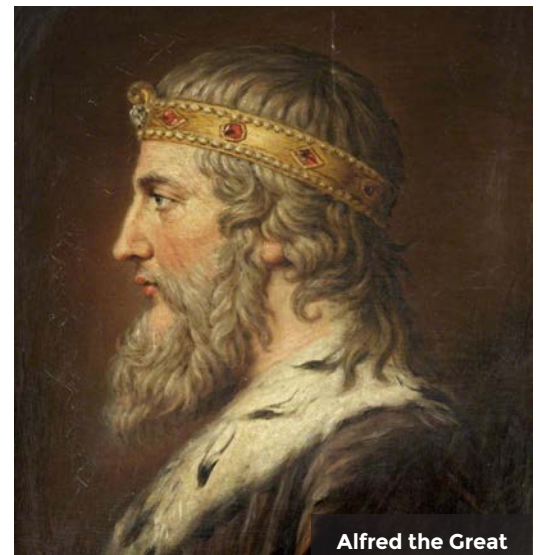

Reread lines 1 – 44 out loud and hear the end rhyme.

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As you reread lines 1 - 44 for the third time, stop after each stanza and read the interpretation that follows.

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- *lines 1 – 6:* The roof was sagging towards the ground, the hut appeared empty, but there was a "great gray woman" with "humble eyes" who was there.
- *lines 7 – 11:* King Alfred, whose true identity was hidden as he pretended to be a minstrel, was a thin man but had bright eyes. He looked like a beggar who was looking for some bread and drink.
- *lines 12 – 16:* The woman looked at him with pity and anger, but offered him a cake if he would watch the fire so it would not go out.
- *lines 17 – 20:* Alfred bowed and sat down to take care of the fire. While the woman had taken pity on him, Alfred had pity for her.



Alfred the Great





- *lines 21 – 26:* King Alfred speaks to God as he realizes that nothing good will come to this woman until she enters eternity and at that time, the last will be first.
- *lines 27 – 30:* God is also a servant who has been forgotten for all that He has done.
- *lines 31 – 34:* God created all the plants of the world.
- *lines 35 – 38:* God made the human body.
- *lines 39 – 45:* God made all the forests, the birds, and all the food on the vines. After God created all these things, He left His mercy and the mystery of it all as the only proof that He is the Creator.
- *A summary of lines 45 – 99:* King Alfred realizes that those who are servants have a life of pain. If God could only recreate the world with a greater level of kindness in it! While thinking of these sad things, Alfred forgets to watch the fire, and the cake falls into the ashes and puts the fire out. He fails to attend to his responsibility. The woman angrily catches the cake and hits Alfred on the face leaving a red scar. At first, Alfred thinks like a king and is ready to punish her for striking him.
- *A summary of lines 100 – 155:* Then, he stands still, controls his anger, and begins to laugh. He is laughing at himself. He says that if a man is a servant, then he knows how to be humble. Pride is the downfall of men; humility is a strong force.



Alfred in the Neatherd's Cottage



Answer "Helps for Study," and "Aids for Appreciation," p. 355.

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Read about the author, Gilbert Keith Chesterton on pp. 42 and 282.

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**Discussion Questions:** Answer the following questions

1. William J. Bennett's best-selling work, *The Book of Virtues*, which provides an anthology of stories and poems that illustrate the importance of ten civic virtues — self-discipline, compassion, responsibility, friendship, work, courage, perseverance, honesty, loyalty, and faith — includes the story of *King Alfred and the Cakes* under the topic of responsibility. Mr. Bennett writes: "This famous story reminds us that attention to little duties prepares us to meet larger ones. It also reminds us that leadership and responsibility walk hand in hand, and that truly great leaders do not disdain small responsibilities." In other words, truly great leaders exemplify the virtue of humility because they are willing to help out in small ways and perform small acts of courtesy instead of demanding that others do the little jobs.

In "The Woman in the Forest," how does the example of King Alfred provide important lessons about the virtue of responsibility and the virtue of humility?

2. The virtue of meekness is not only a virtue praised by Christ in the Sermon on the Mount ("Blessed are the meek, for they shall inherit the earth"), but also a cure to one of the seven deadly sins, the sin of wrath. Meekness is a Christian reaction to the excessive anger and rage of another person; it is like the water that puts out a fire.

The Blessed Mother demonstrated this virtue when Jesus remained in the temple with the rabbis instead of accompanying His parents on their journey homeward. She did not overreact, lose self-control, or show irritability in her anxiety about the safety of her Son. Why is King Alfred's reaction to the woman's anger an example of Christian meekness?

3. What does King Alfred mean after his outburst of laughter when he refers to "The great laughter of Christian men, that roars through a thousand tales," and what does he mean by the statement: "He that has been a servant knows more than priests and kings?"



The Finding of the Saviour in the Temple, William Holman Hunt

# HONORS WORLD LITERATURE

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We encourage you, however, to write in this Course Manual, or highlight in it to mark student progress.

For more information, visit:  
[setonhome.org/return-lp](http://setonhome.org/return-lp)



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