

The Gatehaven Study Guide for Students

Jeanette Pierce

Molly Noble Bull

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ABOUT THE STUDY GUIDE:

Attention, home school teachers, students and others:

Jeanette Pierce's study guide is based on **GATEHAVEN**, a scary, Gothic novel with a strong Christian message, by Molly Noble Bull. Set in a scary mansion in the north of England in 1784, Shannon Aimee and Ian Colquhoun battle an evil Frenchman with dark secrets—Spiritual Warfare vs. the Occult.

Three products are included in the Gatehaven workbook package.

- **GATEHAVEN**, a novel by Molly Noble Bull
- The Gatehaven Study Guide for Teachers by Jeanette Pierce
- The Gatehaven Study Guide for Students by Jeanette Pierce

Molly Noble Bull is a multi-published Christian novelist from South Texas, and she entered Gatehaven in the 2013 Creation House Fiction Writing Contest as a manuscript. Gatehaven won the grand prize in that contest and was published in trade paperback and as an e-book in March 2014. Molly's next novel, *When the Cowboy Rides Away*, is scheduled for publication in 2015. To find all Molly's books and novels, write Molly Noble Bull in the search slots at online and walk-in stores < www.mollynoblebull.com >.

Jeanette Pierce is a retired English teacher living in Houston, Texas. She received her MA in English from Sam Houston University, Huntsville, Texas and has taught English and writing in public schools, Christian schools, and college for over thirty years. The two study guides for *Gatehaven* are her first published books. But stay tuned. Jeanette is also publishing study guides for *When the Cowboy Rides Away*.

AUTHOR NOTES:

Molly Noble Bull is the author of *Gatehaven*, a scary Gothic historical with a strong Christian message, and this study guide by Jeanette Pierce is based on the novel. Most of the novel takes place in a scary mansion called Gatehaven in the North of England in 1784, but other settings are Scotland, Ireland and early America.

Though the events in the novel are pure fiction, many facts are true, including the Bible verses. Molly knows a great deal about the Bible and about Clan Colquhoun. Some of her ancestors went by the sir name of Colquhoun—pronounced Ka-hoon, and Clan Colquhoun is a real Scottish clan headquartered in the village of Luss in Scotland. Luss, Scotland is a real place and perhaps a thousand years old.

Loch is the Scottish word for *lake*, and Luss, Scotland is on the bonnie, bonnie banks of Loch Lomond, the largest lake in Scotland, and is surrounded by mountains. To see videos of Luss, go to YouTube and do a search of Luss, Scotland or Luss Loch Lomond.

Molly Noble Bull's *Gatehaven* now has two companions—two study guides by Jeanette Pierce—*The Gatehaven Study Guide for Teachers* and *The Gatehaven Study Guide for Students*. If you like *Gatehaven*, you might also like another of Molly's novels, *When the Cowboy Rides Away*, a western to be published sometime in 2015. Jeanette Pierce is also writing study guides for students and teachers based on *When the Cowboy Rides Away*.

THEME:

The theme of **GATEHAVEN**, the novel, and the **STUDY GUIDE** is Ephesians 6:11.

PUT ON THE WHOLE ARMOR OF GOD, THAT YE MAY BE ABLE TO STAND AGAINST THE WILES OF THE DEVIL.

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Background Information

NOTE TO STUDENT: Find a good map covering England and Scotland so that you can locate Roslin, Midlothian, Scotland, about seven miles south of Edinburgh where there is a Rosslyn chapel. Luss, Scotland, where the Aimee family live, is an actual place. All other places are fictional, but they are supposed to be in the general area going toward northern England. Find London, England so that you will have an idea where the action takes place in *Gatehaven*.

During the mid-1700s, Britain and Scotland were still predominantly rural except for major cities like Edinburgh, Scotland and London, England. Small villages dotted the countryside on the path between the cities. Most villages consisted of an inn and possibly a chapel. Inns were a necessity. They provided food, lodging, and some protection for travelers making their way from city to city by horse drawn carriage. Traveling by day was often perilous because of the rural paths and robbers who often lay in wait for lone travelers, but night travel was out of the question. Travelers, encountering someone intent on doing them harm, could not dial 911.

At the beginning of the 1700s, Britain was becoming more literate. William Shakespeare's plays were being published, and the first English novel, *Pamela*, was published. Book production in other European countries had also increased. "Personal correspondence and other forms of writing were also on the rise" (Smitha 1). People believed in the importance of literacy. By 1700 in both Scotland and England, almost half of the population could read, and by the end of the 1700s, Scotland's literacy rate would rise to 85 percent. England's literacy rate during this same period would rise to 63 percent. Only the wealthy, titled people could afford books, so large libraries in the wealthy homes were a useful status symbol. In *Gatehaven* the earl's mansion had an impressive library that Ian used to help him understand some mysteries (Smitha 1).

"The key feature of the eighteenth-century English society was that it was arranged as a status hierarchy" (Heyck. n. pag.). This hierarchy was a vertical status ladder. According to Heyck, "each person was thought to have been ascribed at birth a position in the natural, indeed, divinely established pecking order, and each felt that his or her loyalty was to social superiors, not to fellow workers. The highest rung of the ladder consisted of the titled nobility . . . who were great landlords who dominated their counties" (n. pag.). They lived in huge country homes,

often with nearly one hundred rooms. Dukes fit on this rung, and all titled nobility had so much land that rental payments provided them with income equivalent to many millions of dollars today (Heyck. n. pag.). Just below the titled nobility come the ranks of the big landlords such as earls, barons, and knights. In Scotland the lairds (lords) would fit on this rung just below barons.

In the countryside below the gentleman, came the farmers who occupied still another lower rung on the ladder. These farmers actually managed their own farms. Most farms were worked by tenants, some well off and some struggling, but all leased land from the landlords for cash. All the land owners “employed large numbers of laborers and domestic servants, who were themselves ranked in distinct hierarchies: husbandmen, stable boys, milk maids, house keepers, cooks, butlers, gardeners, and scullery girls” (Heyck. n. pag.). The hierarchy among the laborers and domestic servants is seen in *Gatehaven*.

In eighteenth-century England, only landowners were eligible to vote. The laborers and domestics, therefore, had no voice or rights. They were at the mercy of their employer and could be fired or beaten for minor infractions. Leon Picard’s cruel treatment of his domestic help is a perfect example in *Gatehaven*. “The rural laborers formed part of the laboring poor, the base of the social hierarchy that comprised almost a quarter of the population” (Heyck. n. pag.). The laboring poor were divided into the rural and the urban laboring poor, both of whom often needed some assistance from the Poor Law or private charity (Heyck. n. pag.). Ministers or vicars were part of the urban laboring poor.

“In eighteenth-century England, property determined status, and property could be purchased. . . . It was possible for a person to acquire a fortune, buy property, and move up to the appropriate rung on the social ladder. At the same time, it was possible for a family to squander its fortune and its estates and thus to find itself reduced in status” (Heyck. n. pag.). Two characters in *Gatehaven* almost prove the truth of this statement.

The religious life of the Scottish and English population was greatly influenced by the Protestant Reformation. The Protestant Reformation had its beginning in 1517 with Martin Luther, a Roman Catholic who began to differ with the Catholic Church in several areas after reading his Bible. According to the writer of “Protestant Reformation” in *Wikipedia*, “first he declared that salvation came through faith alone and not by works, and secondly he identified the Papacy as the antichrist. The highly educated Reformation leaders used prophecies of the Bible as their most powerful weapon in appealing to committed believers to break from Babylon, the

fallen church, (i.e. Rome) and to split from the Antichrist (the Pope) who had assumed the place of God. . . ” (3.). He published his ninety-five theses, ninety-five areas in which he disagreed with the Catholic Church, and nailed them to his church door. . . .The same *Wikipedia* article states that “the theses debated and criticized the Church and the papacy, but concentrated upon the selling of indulgences and doctrinal policies about purgatory, particular judgment, and the authority of the Pope. He would later in the period 1517 – 1521 write works on the Catholic devotion to Mary, the intercession of and devotion to the saints, the sacraments, mandatory clerical celibacy, monasticism, further on the authority of the Pope, the ecclesiastical law, censure and excommunication” (1-3). Martin Luther was excommunicated from the Catholic Church, but he had begun the Reformation, and others throughout Europe followed quickly.

John Calvin, living in France in the 1500s, was a contemporary of Luther. The writer of “Protestant Reformation” in *Wikipedia* also states that “following the excommunication of Luther and condemnation of the Reformation by the Pope, the work and writings of John Calvin were influential in establishing a loose consensus among various groups in Switzerland, Scotland, Hungary, Germany and elsewhere” (4). The Calvinist Doctrine influenced the 17th- and 18th- century literature from Europe to the colonies in America. To understand the literature that was influenced by his doctrine requires a basic understanding of his doctrine. According to Slick, “There are two main camps of theology within Christianity in America today: Arminianism and Calvinism. Calvinism is a system of biblical interpretation taught by John Calvin. . . “(1).

“The system of Calvinism,” according to Slick, “adheres to a very high view of scripture and seeks to derive its theological formulations based solely on God’s word. It focuses on God’s sovereignty, stating that God is able and willing by virtue of His omniscience, omnipresence, and omnipotence, to do whatever He desires with His creation. It also maintains that within the Bible are the following teachings: That God, by His sovereign grace, predestines people into salvation; that Jesus died only for those predestined; that God regenerates the individual where he is then able and wants to choose God; and that it is impossible for those who are redeemed to lose their salvation” (1).

Slick also states that “Arminianism, on the other hand, maintains that God predestined, but not in an absolute sense. Rather, He looked into the future to see who would pick him and then He chose them. Jesus died for all peoples’ sins who have ever lived and ever will live, not

just Christians. Each person is the one who decides if he wants to be saved or not. And finally, it is possible to lose your salvation (some arminians believe you cannot lose your salvation)” (1).

Slick continues to discuss The Five Points of Calvinism (a.k.a. T.U.L.I.P.) as follows: “(1) Total Depravity – Known as Original sin that we inherited from Adam when he sinned in the Garden of Eden. We are completely sinful. (2) Unconditional Election- God does not base His election on anything He sees in the individual. He chooses the elect according to the kind intention of His will without any consideration of merit within the individual. (3) Limited Atonement – Jesus died only for the elect. Though Jesus’ sacrifice was sufficient for all, it was not effective for all. (4) Irresistible Grace- When God calls his elect into salvation, they cannot resist. God offers to all people the gospel message, but to the elect, God extends an internal call, and it cannot be resisted. (5) Perseverance of the Saints – You cannot lose your salvation. Because the Father has elected, the Son has redeemed, and the Holy Spirit has applied salvation, those thus saved are eternally secure” (1-2).

According to Holman and Harmon, “This system developed both zeal and intolerance on the part of the elect. It fostered education, however, which in early New England was regarded as a religious duty, and thereby profoundly affected the development of America culture. To this attitude of the Calvinistic Puritans may be traced much of the inspiration for such things as the founding of colleges and universities” (70-71). The first theological school established in America in 1676 to train Puritan ministers was Harvard.

Protestantism spread into France where, sometime between 1550 and 1580, the Protestants were nicknamed *Huguenots*, a term usually used in derision. The term has an indefinite origin. According to the article titled “Huguenots,” in *Wikipedia*, “the Huguenots became known for their harsh criticism of doctrine and worship in the Catholic Church from which they had broken away. In particular they criticized the sacramental rituals of the Church and what they viewed as an obsession with death and the dead. They believed that the ritual, images, saints, pilgrimages, prayers and hierarchy of the Catholic Church did not help anyone toward redemption. They saw Christian life as something to be expressed as a life of simple faith in God, relying upon God for salvation, and not upon the Church’s sacraments or rituals while obeying Biblical law” (n. pag.). The Huguenots saw no need for intercession of church officials, and they *believed* in an individual’s right to interpret scripture.

Their harsh criticism of the Catholic Church put them in conflict with both the Catholic Church and the French King. They suffered terrible persecution, and many were killed in wars and massacres. Finally, “by the end of the 17th century and into the 18th century, approximately 500,000 Huguenots had fled France during a series of regional persecutions. They relocated to Protestant nations, such as England, Wales, Ireland, Scotland, Africa, and several of the English colonies of North America which were willing to accept them” (“Huguenots.” n. pag.). The Aimee family in *Gatehaven*, like many other European Protestant families, saw the colonies in America as a place where they could practice their faith without fear of persecution.

England was influenced by the Protestant Reformation, according to the *Wikipedia* article by the same name. Originally the Church of England had a connection to the Roman Catholic Church through “King Henry VIII, who had once been a sincere Roman Catholic. He had even authored a book strongly criticizing Luther, but he later found it expedient to break with the church. His wife at the time, Catherine of Aragon, bore him only a single child” (7), a daughter, who survived infancy, and he needed a male heir, but the Catholic Church refused to annul his marriage to Catherine of Aragon so that he could marry another woman who might bear him a son. As king he “decided to remove the Church of England from the authority of Rome” (“Protestant Reformation.” 8), and then through the Act of Supremacy King Henry VIII was made the Supreme Head of the Church of England.

Reformers in the Church of England moved more slowly than in other parts of Europe. Whereas most Reform churches simplified their worship and worshipped in unadorned buildings, the Church of England (the Anglicans) spent money on ornate interiors and expensive vestments. After all, it was the church where the landowning elite and the Queen worshipped.

According to the Protestant Reformation article in *Wikipedia*, “The early *Puritan movement* (late 16th – 17th centuries) was Reformed or Calvinist and was a movement for reform in the Church of England. . . . The desire was for the Church of England to resemble more closely the Protestant churches of Europe. The Puritans objected to ornaments and ritual in the churches as idolatrous (vestments, surplices, organs, genuflection), which they castigated as ‘popish pomp and rags’ ” (8). They were nicknamed “Puritans” because they preferred to stay in the Church of England and simplify the worship or “purify” it of the ornaments and ritual. They felt the money spent on the ornate interior and vestments could be better spent to feed the hungry people in the streets of London. The Puritan dissenters were flogged, put in stocks, whipped and

imprisoned. After failing in their attempts to simplify the Church of England, the Puritans “fled first to Holland, and then later to America, to establish the English colony of Massachusetts in New England, which later became one of the original United States. These Puritan separatists were also known as ‘the Pilgrims’. They established a colony at Plymouth which became part of the colony of Massachusetts in 1620” (“Protestant Reformation.” 8).

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Notes Regarding Election in Scotland on September 18, 2014 and William Wallace

Recent events involving Scotland and England made adding these notes necessary. On Thursday, September 18, 2014, Scotland went to the polls and voted on a referendum to determine whether they would secede from Great Britain and become an independent country or remain a part of Great Britain. Scotland did not get enough votes to secede from Great Britain. Had they seceded from Great Britain, the power of the British Empire would have been considerably reduced in the world. Also, Great Britain has a nuclear power station, located 30 miles from Edinburgh, Scotland, that would have been forced to relocate. Scotland believes their economy could survive becoming independent because of the oil supply in the North Sea, but some oil experts say that the oil supply is decreasing and cannot support a robust economy indefinitely. Also, England funnels quite a bit of money into Scotland in the form of grants and other methods. The question is a moot point now, but the election does exemplify the ongoing contentious relationship between Scotland and England.

Scotland's desire for independence goes back at least 700 years. One of the main leaders during the Wars of Scottish Independence was a Scottish landowner named William Wallace, born about 1270 and died August 23, 1305, at the age of thirty-five (William Wallace 1). His true story was told in an academy award winning film in 1995, titled *Braveheart*. (Ask how many students have seen the film and suggest that any who have not seen it rent/buy the DVD and watch it.)

According to biographical information in *Wikipedia*, "Wallace, along with Andrew Moray, defeated an English army at the Battle of Stirling Bridge in September 1297, and was appointed Guardian of Scotland, serving until his defeat at the Battle of Falkirk in July 1298. In August 1305 Wallace was captured in Robroyston near Glasgow and handed over to King Edward I of England, who had him hanged, drawn, and quartered for high treason and crimes against civilians"(1).

The movie, *Braveheart*, emphasizes through one man how important independence was to Scotland 700 years ago, and the election on September 18, 2014, demonstrates their burning desire for independence from England to this day.

***Gatehaven* Study Questions for Student Guide**

Directions: Answer the study questions on your own paper. Some questions can be answered with short answers, but others need to be answered in complete sentences.

Chapter One

1. Name the place and date that the story begins.
2. What is Monsieur Etienne Gabeau's real name?
3. What impression do we get about Gatehaven from the conversation between Leon/Etienne and the young earl?
4. What is the full name of the young earl?
5. Why does Leon/Etienne ask the young earl to go to Scotland for him?
6. Why doesn't Leon/Etienne travel to Scotland and get this person himself?
7. How does Leon pressure the earl to make the trip?
8. How does Leon suggest that the earl get the girl to come back to England with him since they do not even know each other?
9. What reason is the earl told to give for bringing Rachel to England?
10. Leon Picard asks the earl to make one stop on the way back to England? Where does he want the earl to stop and for what purpose?