

Governor
Can I?

Temple
Confess. This. Publicly. Do all this over to the judge, the court, the newspapers, that I did to you here tonight. Become an accessory, in other words, in the cell next to hers. And who knows? maybe in her cell, and she will have the second one as the mere accessory, since I am the murderess, committed the deed six years ago when I got off that baseball special train—

Governor
Not to mention your husband and your child.
(Temple stops, looks at him)
Dont you see, you will be doing the very thing that

Stevens
Nancy.

Governor
Nancy is facing Friday morning that it must not, shall not, happen?
No, your job is harder; Nancy has only to die.

Temple
Tomorrow and tomorrow, day after day, month after month, and year after year. But cant you see?
That's just suffering.

Governor
Yes. Now go home and— (MS 260-1)

In this manuscript Temple admits her sin completely and sees suffering as a penance for her evil deeds. In fact Temple's recognition of life is a constant, purgatorial expiation for her sins, which culminates in her remark: "So you really do have to suffer just to keep on being alive. You really do—" (MS 262). Then she is described to exit resolutely:

She turns, a little clumsily, like a blind person. She starts toward the steps, stumbles. Stevens catches her elbow to steady her, but she frees her arm, walking on. (MS 262)

Here we can see her independence from Stevens, which suggests that she has at last become a morally responsible woman. She is now fully Mrs. Gowan Stevens who has begun walking on her way to salvation.

In contrast with the manuscript, the situation in the published version is more tragic. Up to the end of Scene II Temple has not admitted her sin completely, still accusing Nancy as "the murderess, the nigger, the dope-fiend whore" (R 182). She thinks that she has to suffer for no purpose, saying, "That's just suffering. Not for anything: just suffering" (R 185). For Temple there seems to be no salvation either in the past or in the future, since she knows how dreadful her own past was, and she foresees a future with a meaningless succession of tomorrows. Thus unlike Nancy she must live in time, suspending between an awful past and a hopeless future in that insoluble tension Faulkner described in "The jail" as a "vast and terrible burden beneath which [man] tries to stand erect and lift his battered and indomitable head—the very substance in which he lives and, lacking which, he would vanish in a matter of seconds . . ." (R 218). Though Temple says, "To save my soul—if I have a soul. If there is a God to save it—a God who wants it—" (R 186), it is never certain that Temple is serious about her salvation. Has she already missed her cue forever? (R 171). Only at the end of the