

nature wants to be, if he followed his nature only. Whatever its symbol—cross or crescent or whatever—that symbol is man's reminder of his duty inside the human race. Its various allegories are the charts against which he measures himself and learns to know what he is. It cannot teach man to be good as the textbook teaches him mathematics. It shows him how to discover himself, evolve for himself a moral code and standard within his capacities and aspirations, by giving him a matchless example of suffering and sacrifice and the promise of hope.⁵⁾

Furthermore as Taylor asserts that we are part of Him: "Let us remember that God is in us, and that we are in him: we are his workmanship" (*HL* 25), Faulkner also believes that Christ is part of us, our substance since he definitely asserts that we are created in the image of God:

That is what we must resist, if we are to change the world for man's peace and security. It is not men in the mass who can and will save Man. It is Man himself, created in the image of God so that he shall have the power and the will to choose right from wrong, and so be able to save himself because he is worth saving;—Man, the individual, men and women, who will refuse always to be tricked or frightened or bribed into surrendering, not just the right but the duty too, to choose between justice and injustice, courage and cowardice, sacrifice and greed, pity and self;—who will believe always not only in the right of man to be free of injustice and rapacity and deception, but the duty and responsibility of man to see that justice and truth and pity and compassion are done.⁶⁾

Thus because we are created in the image of God Faulkner asserts that man must try to be good in order to follow our example or substance:

I didn't say in the ultimate goodness of man, I said only that man will prevail and will—and in order to prevail he has got to . . . [try to be good]. As to whether he will stay on the earth long enough to attain ultimate goodness, nobody knows. But he does improve, since the only alternative to progress is death. (*FU* 5)

Faulkner believes that free will is our innate heritage and that free will receives its best and most strenuous exercise in the individual's response to evil on a special courage:

So He [God] used that split part of the dark proud one's character to remind us of our heritage of free will and decision; He used the poets and philosophers to remind us, out of our own recorded anguish, of our capacity for courage and endurance. But it is we ourselves who must employ them . . . It is us, we, not as groups or classes but as individuals, simple men and women individually free and capable of freedom and decision, who must decide, affirm simply and firmly and forever never to be led like sheep into peace and security, but ourselves, us, simple men and women simply and mutually confederated for a time, a purpose, and end, for the simple reason that reason and heart have both shown us that we want the same thing and must have it and intend to have it.

To do it ourselves, as individuals, not because we have to merely in order to survive, but because we wish to, will to out of our heritage of free will and decision, the possession of which has given us the right to say how we shall live, and the long proof of our recorded immortality to remind us that we have the courage to elect that right and that course.⁷⁾

5) Malcolm Cowley, ed., *Writer at Work: The Paris Review Interview* (New York, 1958), p. 132.

6) "Address to the Graduating Class University High School," Oxford, Mississippi, May 28, 1951 in *Essays Speeches & Public Letters by William Faulkner* ed. James B. Meriwether (Random House: New York, 1954), pp. 123-4.

7) "Address to the Graduating Class Pine Manor Junior College," Wellesley, Massachusetts, June 8, 1953 in *Essays Speeches & Public Letters*, pp. 138-9.