

In the published version we can say Temple has at least recognized her own guilt, saying "I'm stunk" (R 250), "I've got to say 'I forgive your, sister' to the nigger who murdered my baby. No: it's worse: I've even got to transpose it, turn it around. I've got to start off my new life being forgiven again" (R 236). To admit her own faults is the beginning of her salvation. On leaving the jail, Temple says, "I'm all right" and "She walks steadily toward the door" (R 249), which suggests that she is at long last morally responsible. And as for her married life, after hearing Temple's confession, simultaneously Gowan who according to his confession has been a "cowardice" (R 68) is himself made aware of his share of guilt and utters his decision, "this may be the time for me to start saying sorry for the next eight-year term" (R 178). Here both of them admit the other's suffering, which leads them to some sort of mutual communication, though Gowan has not completely forgiven her yet. Thus successive tomorrows are now there for Temple to live with Gowan making reality out of what has too long been a merely a word. The price has already been paid. As we have seen that though we cannot quite approve of Nancy's commitment at the cost of her life, we can at least understand that Faulkner believes it is necessary as a symbol of Christ's redemption for the salvation of Temple Drake. Accepting Nancy's death for the symbol of the redemptive power, successive tomorrows are now for Temple each step to attain her salvation. Though difficult we expect Temple to continue her married life with Gowan and her remaining child. Surely Temple will prevail, too.⁹⁾

- 9) Insisting that values are imposed from within rather than from without, Faulkner seems to suggest man's work should participate in salvation. He was once asked if he thought men worked out their own salvation. He answered, "I do, yes" (FU 73). This remark is derived from Faulkner's firm belief that man will prevail as we hear him say in the speech "Address upon Receiving the Nobel Prize for Literature:"

... I believe that man will not merely endure: he will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice, but because he has a soul, a spirit capable of compassion and sacrifice and endurance. (*Essays Speeches & Public Letters*, pp. 138-9)

This might be strongly influenced by Taylor who says that we are given an immortal spirit:

... every man should consider, that, since God hath given him an excellent nature, wisdom and choice, an understanding soul, and an immortal spirit; having made him lord over the beasts, and but a little lower than the angels; he hath also appointed for him a work and a service great enough to employ those abilities, and hath also designed him to a state of life after this, to which he can only arrive by that serve and obedience. [And therefore, as every man is wholly God's own portion by the title of creation, so all our labours and care, all our powers and faculties, must be wholly employed in the service of God, and even all the days of our life; that, this life being ended, we may live with him for ever]. (HL 1)

The foundation of Taylor's assertion of our immortality is also based on the fact that we are part of Him:

God is especially present in the hearts of his people, by his Holy Spirit: and indeed the hearts of holy men are temples in the truth of things, and, in type and shadow, they are heaven itself. For God reigns in the hearts of his servants: there is his kingdom. ... The temple itself is the heart of man; Christ is the High Priest, who from thence sends up the incense of prayers, and joins them to his own intercession, and presents all together to his Father; and the Holy Ghost, by his dwelling there, hath also consecrated it into a temple (1 Cor. iii. 16; 2 Cor. vi. 16);" and God dwells in our hearts by faith, and Christ by his Spirit, and the Spirit by his purities; so that we are also cabinets of the mysterious Trinity; and what is this short of heaven itself, but as infancy is short of manhood, and letters of words? The same state of life it is, but not yet true, representing the beauties of the soul, and the graces of God, and the images of his eternal glory, by the reality of a special presence. (HL 21-2)