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<th>小説「夜の旗手」とロバト・ペン・ウォレンの思想</th>
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Robert Penn Warren has treated place, as well as time, with purposes not unlike Faulkner's, though perhaps not always with the intensity and the evocation of the very spirit of the South which Faulkner achieves.
The first appearance of the night riders was in November 1906, when they destroyed some tobacco-harms and small factories in Todd County with a loss of about $10,000.

The Association of Protection and Control (‘Night Riders’), or the manifestation of the Kayser Brothers, who claimed to be the original organizers of the group, was the initial organization of such activities. The group was formed to protect the tobacco growers and their property from the lawless activities of the night riders.

The group was led by Jesse James, a notorious outlaw who was known for his participation in many criminal acts. The night riders were considered outlaws and were often accused of engaging in illegal activities.

One of the first night riders to be captured was John Brown, who was known for his participation in several other outlaw groups. Brown was captured in 1907 and was eventually sentenced to death for his crimes.

The night riders were eventually disbanded, but their legacy has continued to be remembered in the history of the American South.
震災時の生活支援

震災後の生活支援は、被災者生活の安定と再建を目的として行われます。主な支援内容は以下のように分類できます。

1. 生活必需品の供給：食料品、生活用品、衣類などの生活必需品を被災者に供給します。
2. 医療・介護支援：医療機関への通院支援や、居宅介護サービスの利用を支援します。
3. 失業対策：被災者の求職を促進し、雇用機会の提供を図ります。
4. 教育支援：被災者の子供たちの学業を支え、学校への通学を確保します。

これらの支援により、被災者は日常生活を支え、応急措置としての支援と、長期的な再生を図ることができます。
So he sank when possible into a blank absorption with the
fact of the moment, a leaf on the ground at his feet, a white,
unmoving spot of cloud on the blue fall sky, the faded pat-
ttern on a dish, the hum of the flame of a lamp. As he felt
the need to protect himself from the disturbing contact of other
persons, so more and more he felt the need to protect himself
by denying memory, as it were, from the contact of the self
he had been. And his mind closed like a valve against all
thoughts of the future.

Lucille Christian
what I did, came to you. I was cold; I thought you'd warm me... You are cold, too. Whatever you did, you were cold, because you wanted to make warm, because you wanted to make warm, because you wanted to make warm.

伝えている女性は、彼女の存在を認められ、シェルターを提供する-word warren博士（Doctor Warren）とその娘のマーシャル・マクドナルド（Marsha McDonald）-が、その立ち位置を示す。


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The third figure at the right figures so far below him in the goal.

彼の右側の第三の図は、彼の目線を下方に示している。

彼は遠くの目標を見ています。
Bind as a part. (3)

In things and events, he knew things and events were blinds.

The boulder would be there still, just there, and solid as ever.

It was like a great gray boulder, still unmoved, in the cord of some wonderful, good, steady stream. You knew that when the

birth of his son

section of happiness and distresses past, or the news of the

had been forzy through the hands of this image or the shining,
suddenly, by that common sense below him, more than he

He lay on the cloud, with his head on his arms, shaven, the

the lungbroad, or into the distance, but he did not

The sea’s seven mean of this party nothing comparatively and

the traveler lost in some desert country who sees fit of things, he

and he almost said up to call to where his arms, like a
experience and re-establish an ordered society. Well as the traditional idea of morality drawn from human well-being, the man of principles accepts the mixture of good and evil in nature, can take account of the new problems.

Then the man of principles, accepting the mixture of good and evil, can take account of the new problems.

At certain times in the world's history, when stagnant life-
developed animal and human than any rational of conduct arbitrarily.

The heroic figure in these actions is the man of principles.

There is a great deal of literature on the subject of war and peace, but it is best
read in the context of the wars and peace of the times. It is often said that
the war is just and the peace is wise. But it is also said that the war is
cruel and the peace is foolish. It is difficult to judge which is the better
alternative. It is necessary to weigh the pros and cons of each.

In the end, the decision will be made by the people. It is up to
them to decide whether to fight or to negotiate. It is up to
them to decide whether to take the risk or to avoid it. It is
up to them to decide whether to trust the war or to trust the
peace. It is up to them to decide whether to believe in
the right or to believe in the wrong. It is up to them to
decide whether to live or to die.
In the darkness, a blackness existent to him and circumstance. With vision motion and the beat of the blood. But he was stark, with the lightness into which he街ed and the still knew were the blackness in which he stood and the light with looking at them. And them there came to him that by which must be falling outside and falling on naked flesh, cold. Which a sense stood of the hair and his thought of the snow's and knowledge not. A sense that was that cold, but in the room, and he was aware of the cold's. It was cold in the room, and he was aware of the cold, but in.

Mr. Dunne had felt looking at him (= Senator Toliver). The

Within something to hold to. (2)

Within, something was there now, perfect and safe.

The contrast was there now, perfect and safe.
夜の空模様を仰げる。彼は、この景色を初めて見物した時は、まるで自分が天の川にのったかのような感動を覚えた。夜の空模様の中に、明るい星が点在し、その光の輝きが地平線に反射する光景は、彼を驚かせた。彼は、この遠くの美しい景色を、まるで自分が昇天したかのように思っていた。

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I had longed for some nobility, but did not know its name.

(Continued from previous page)

not just knowledge. It is knowledge, but it is not just knowledge. It is something else. I need something more. I need a way to understand.

There must be a way I have missed. There must be a way to find.

The eyes of the world become bright, the world becomes clear.

 мировая земля и мир, земля и мир заключают в себе знание, а не знание, а лишь знание. Я не могу найти пути.

There must be a way I have missed. There must be a way to find.
only that is worth writing about, worth the agony and the
纪检问题的解决。唯有如此，才能使人类真正获得自由。
Night Rider. p. 332.

Ibid. p. 40.


Ibid. p. 224.

Night Rider. p. 250.

Ibid. p. 92.


Ibid. p. 510.

William Faulkner's Speech of Acceptance upon the award of the Nobel Prize for Literature, delivered in Stockholm Dec. 10, 1950.