

## **Get Over it. Move on. Look to the Future**

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Thank you very much. Forgive me while I fool with the microphone for a minute or two. I'm not used to these things.

I work at an organization that frowns on any obvious signs of confidence. They obviously don't get too many from me.

First of all, thank you very much for the introduction. I should like to say right at the start that I am truly grateful to be here. It means among other things that I'm not in Toronto, and I think we can except that as an independent virtue, separate from any other thing.

Normally when I find myself at gatherings of any dignity or intelligence the thought occurs to me that obviously there was a back-up somewhere, and usually it means that John Crosby is ill. I think we can all agree to that.

I noticed that the paper that was distributed for the purposes of your meeting here talks about Halifax punching above it's weight. Last night on the National I was trying to do, and I failed, I was trying to do a comparison between Paul Martin and Mike Tyson and it fell down on a number of fronts, but chiefly on the front that Mr. Tyson at least hasn't gotten over the idea that the human ear is a foodstuff. Whereas Paul Martin, we're still at least allowed to hold beliefs that it's meant for actual human listening.

It's been a very busy time in politics in this country. You noticed yesterday Alan Rock decided that the spectacle of presenting himself to the steamroller that was heading in his direction made no logical or political sense. So I think we can all take comfort now that Mr. Rock can turn his splendid attention to the inexplicable mathematics of the gun registry, unimpeded by the any notation of trying to draw up a list, and that's what a leadership race eventually turns into, a list for the Liberal leadership.

I did notice by the way, it was mentioned that the lead of the Liberal party of Nova Scotia is in this room at this time. I feel a certain fealty towards Mr. Graham. For a short while when I was essentially demonstrating incompetence in the field other than journalism, I threw myself at the mercy of the electors of Newfoundland. They on two separate occasions rejected the possibility of electing me, with great violence I might add. The first time I took some solace from the fact that it was an extremely brief campaign basically they really didn't have the proper opportunity to size me up. That vote I lost by 140. Then I spent some time, I suppose I should declare my interest, I spent some time with the Liberal opposition in Newfoundland, that was before we had that gentlemen that you may know as a combination of the tooth fairy and Oliver Cromwell. I'm speaking of Clyde Wells of course. That was before Mr. Wells took over the helm of the party. It was when the Liberals were still in opposition. I spent about 17 months doing question period for the Liberal opposition in Newfoundland. It reminds me very much of the medical procedure that you may have heard about it. It's a lobotomy in slow motion.

I should point out that being affiliated with the Liberal party of Newfoundland and Labrador is not yet at least a felonious offence, but it operates in an area of a rather problematic social esteem. It's like you got caught throwing rocks at a convent or stealing sheep for the purposes of carnal experiment. It was instructive but at the end of that period I threw myself at the electorate again convinced that now that we both have had the chance to become really acquainted with each other they'd see the folly of their previous chose. Anyway I'll make the story really brief, this time I got rejected by 5280.

Do not say that you can't educate an electorate? I remember that particular night it was really interesting, there were only three of us running and I came in fourth place on the ballot mainly because there was a certain real estate company that had a few signs on a couple of patios. You got it.

Yeah, some people at the CBC took great relish in announcing that the winner was the NDP candidate and the second person was the Conservative candidate, and the third person in that, it was a bi-election, the third person was Tony Murray and Associates. I'm the only person

that's lost in an election to a real estate sign. So as you're hearing all of this you must be congratulating yourselves for the sagacity of inviting someone with such a proven track record to address you on the future of this city. I'm going to extend it, if I may, on the future of the region itself. I realize that these things do have some limits of time, and as opposed to giving some more of this kind digressive introduction I'm going to leap right into it.

911 has been mentioned a couple of times. I don't like, unless it's something that can't truly be avoided, I don't like to bring into any public address the almost obligatory reference to the events of 911. But I also take into fairly strong consideration that if it is there, and if it is real, it shouldn't be avoided because your being hypersensitive to the idea that you're trying to sensationalize or give a kind of factitious interest in what you're saying by relating it to a really big event.

I have a friend of mine. He's in New York and he's also in this pit of useless endeavour called talk radio. But he's American and he operates his own studio in his own house but he's a syndicated talk show host in the States. He was one of those people, and there were so many of them, who got called down on September 11 and the place that he called down was here. He spent I think it was either three or four days in the Halifax region. When he got back to New York, I wasn't aware obviously that he was here then, but when he got back to New York about three or four weeks later when the event had somewhat sorted itself out, he broadcast everyday for a couple of hours in New York City. He gave me a call in Toronto to get some of the Canadian response after the demonstration on Parliament Hill. But more really why he was calling me and to put me on his program wasn't so much to hear from me, but that he wanted to talk back to a Canadian about his own particular experiences in this particular city. He'd been coming from somewhere in Europe and he was heading obviously back to New York. When he got here, you know it, I'm not going to rehearse what you already know. The reception that he got and all of the Americans that landed in Halifax, the same is true, incidentally, of those that landed in the other Atlantic Provinces and certainly it's true of the ones that landed in Newfoundland. But this is about here.

He comes here as a great calamity all the anxiety, stress, and anguish, to the tendencies kind of thing. So you have family in New York who are absolutely devastated. He didn't know about them. They didn't know about him. You can imagine the torments just on the purely personal level that someone would go through. He's a very, very decent human being. But he said once he got here and once they laid out the welcome, I forget where it was particularly that he stayed, but it was three times a day that they checked on him. Food was presented, one guy decided to take him for a small tour of the downtown here. But he was so agitated about the concerns for his own family, they weren't caught in the towers but they were still shook to the point of near trauma at least, and he was in a bigger hustle than most people to get back. It was at either some gymnasium or some large gathering place here where some of the mattresses were laid out that someone from this city overheard him. The upshot of it was, it's very simply it's not a remarkable story because you're going to say, well, when you hear the so-called punch line you'll say, well, that's what we would expect. But the person overheard him and he wanted to get back to New York, the planes still weren't leaving, so this guy undertakes - he has a station wagon - to take this stranger and he looked around and he found three others that had other particular reasons not to wait the extra two or three days when traffic was going to be resumed. He put this guy in the station wagon and he drove him, I don't know if he drove him all of the way to New York City, but he drove him close enough that it didn't count. At the end of that, it was a long trip at a difficult time with four strangers in your car, at the end of it obviously they wanted to pay for the gas, as we say down here. I'm sure they wanted to do a little bit more besides. But our friend wasn't hearing anything of it. He wasn't hearing a thing. And Farber, this is the name of the host. Farber had been on air then for a couple of weeks and once he started talking about the reception that he received in Halifax, Nova Scotia, it became some sort of a serenade and a hymn of what the people were like, how ready the welcome was, how instantly reflexively and unselfconsciously was the response to his particular need and the need of a host, because it was a truly large number, a host of strangers in a calamitous time when people's nerves were on edge. He sung that, and he sung it again, and he sung it again.

In my particular case, when I've covered this, when I went back to Gander and Gambo and Lewisporte in Newfoundland. I've met some of the Americans that came. It was the same thing.

I'm not telling this as an anecdote where by we kindly mutually pat each other on the back. I'm telling it to underline something about the nature of this place. The fact that it was so much a reflex. That is wasn't a conscious structure, let me see if we do a good turn that's exactly what we should -- it wasn't something figured out. There is in the composition of the societies of Atlantic Canada some immediate human responses that are the product of the school of centuries. That are the outcrop of the way that we have organized ourselves, how we have made our interaction with our fellows, with our environment, and with our world.

We have discovered here already. We found something very, very precious. We've discovered what it is that counts. There's not a single person in this room, I don't have to hesitate in making so emphatic statement. There's not a single person in this room that hasn't been present when some visitor, in a non-calamitous time, has come to this area of the country, come to Nova Scotia, New Brunswick, PEI or Newfoundland, and if they're true strangers, if they haven't had this experience before and the get three or four or five days of interaction with the people of the East Coast, and it doesn't matter if they're European or American or Australian or anywhere. You see it, you picture it yourself. You see the eyes are slightly out of focus, there's a half grin on the face and then there's usually "My God this place is awful nice."

Every time that someone comes to the East Coast for the first time they make a certain kind of connection and they obtain a certain specific kind of insight. We may not, this maybe past tense, we may not be as advanced as certain other portions of either North America or the world or our economy may not yet be the great turbine that we would wish. But there's no one that comes and makes the initial contact, and then leaves, who is not deeply, emotionally and emphatically impressed that something special is already going on here. That whatever the tribulations and whatever the things that hold us back, and whatever the mortifications either of politics or of history, that this place, the Atlantic region generally, may have had the things that

count. The things that the deep centre of why life is worth living, of how people learn to enjoy themselves, how they develop, the virtues -- nothing wrong with that word. The virtues that they attach themselves to, how they understand fellowship, the cleanliness of the land, the understanding of the natural environment, the memory, the memory for people past, history is one of the most dynamic agencies in this place.

In other words here's the first step, the first consideration in understanding how it is that you build a future. Understand an attitude shift. Understand that, you know, on the things that really count, on things beyond or underneath describing of a day to day, we by luck, by history, by design, by care, by our own just good effort, we seem to have found something here that is truly and distinctly special and right. How you live is itself the ultimate purpose of the entire society. So on the basic stuff, on the stuff that goes right to the heart of things, as I say, that count.

One more thing that slides out of September 11th that will make this point a little bit more forceful. When that savage eruption occurred, it came out of nowhere. It was a tremendous interruption of a great period in which North America, the entire continent, seemed to have been exempted from the torments and the angers of most of the rest of the world. We have our problems and we have deep, deep problems in North America. But we don't have that set of problems that seems so much the portion of the rest of the globe - the famines in one place, the epidemic diseases in other, the continuity of civil war in other place, bloodshed, dictatorship. So much of the planet, so much of the planet is angry and mean and violent. Over here on our side, at least since the Second World War, which is a very, very long time, more or less we were exempted. Then this awful eruption of September 11 when suddenly, and it's shock and it was sudden and it was astonishing and it was malicious. Suddenly we, meaning North America, and I make no distinction in this particular field. We suddenly realized, you know, that the last 50 or 60 years in which we have had such harmony, such prosperity, such exemption, this may have been a radical exception rather than a continuous routine. Whether that's true or not is something we will learn, I presume, in the next months and years. But the other thing that it did,

having reminded people that harmony, prosperity, the ability to send children to school, to build great enterprises, to have vast institutions, great commerce, university. All of those things that inflect and constitute the great, and it is, the great North American way of life. That all of things were not without their purchase, and that there were agencies out there of anger and malice and great meanness that could come in. A lot of people woke up. They said, you know, we are a busy people, we strive, we have both parents working, we get on a treadmill of a career and we push ourselves with great force and energy and self-consciousness. A lot of people of people a couple of days after September 11th were doing a little bit of personal inventory. They were asking a question that we don't have to ask in this region nearly as much. You know, what is it that is truly significant? What are those things that would have made me shudder had I lost something? If this world were to turn upside down what were those things that I would most like to guard and to hold? And what, finally, are the ultimate satisfactions of my life.

Why do we have a society? Why do we build great institutions, have governments, have business, have universities and schools? We do it so that we can have some relationship with our immediate fellows. We do it for families. We do it for the day-to-day stuff, the very fact that you can walk across the street. You can have a look at a fine splendid seacoast, you can have some idle exchange with a relative or a member of a family or you can gather as you do here this very very minute. You can gather among a group of your peers and your fellows, people united by similar interest. Half serious, half fun. This is a great gift in and off of itself. They also realized that at core those exchanges of common humanity that are made possible by the institutions that history and our way of life have built. These are not accidental. The ability to go across the street is the product of history. The ability to choose the school in which you wish to send a child. Anyone in this room, barring extreme circumstance, knows if you have a youngster, if you have a small kid more or less barring great mischance you can start thinking about such things as what's that child going to be educated as 15 years from now.

The ability to project a future is not something that's given to the great portions of the globe. All of these things I think came home. What they underscore to me is that they all tend

towards the notion of what is it that counts in life, what is it that counts in community and what is it that really, really defines human satisfaction. You know something, and I really am not just saying it, it's the thing that Barry Farber found so automatic, so ready and so present, when he came out of the sky and wandered around Halifax and saw people not only eager but instantaneously receptive to another person in need. He saw the operation of human value. The operation of virtue.

We might not have, as I say, the great scale of things, certain things that other places have. There may not be three opera houses across the street, but we've got a fair portion of them. But at the deeper level we have either figured out or we have been lucky enough to already latch on to those things that a lot of other societies even in North America, a lot of other places are only looking for still, by good chance, by circumstance, by history. I'm not sure what whole combination is. But there is something about the way that life is lived here that is immensely attractive, and to most other people even in North America would constitute of goal in itself, something to be sought and obtained.

When you talk about future, when you talk about development, and when you talk about increasing the prosperity of this city and giving it a strive. I think in the conversation that I've had this morning I think that you are absolutely on the right track when you understand that it is a matter of attitude. We have had in this portion of the country for far far too long. There has been, no one will deny this, there has always been this slight discounting of either Maritime or Atlantic functioning. We've got the tremendous hangover of a dependant economy, Newfoundland even more, dramatically more even than Nova Scotia. We've had the dismissal because we're on the edge of things. We're not even, for God's sake, we're not even Alberta. So there's always been, there's always been this idea that in a sense we constitute some private Swiss village of the confederation. We're a great place to visit and they yodel very well down there. But essentially that's not it. Well, you know, I've had occasions in which I got fairly brittle when that kind of stuff came on, but I think in the realm of attitude and knowing where you are, I've come to a totally different frame of mind on this stuff.

20-25 years ago, the impervious mainland attitude, for only some portions of the mainland, let us also be fair, that had us discounted and had us at the level of the happy peasantry. That really did have a negative and a real and a substantial impact. It was harder to crack through the wall that superiority and condescension that came mainly from ignorance and self-contentment was a real and operative barrier.

Secondly, because of us, we are despite our other kind of ways, we're a very introspective and self-regarding bunch of people. We are, we've always have been. We have been I think a bit more acutely conscious of the opinions of others towards us than perhaps was good for us. While it's contradiction in terms to say that we are a humble people, I'll say it as well. We were more than willing than other parts of this country to accept that if something subtractive, something negative, was being said about our disposition to perform or our wiliness to engage, we were more inclined to say, well, the other person's opinion probably trumps our own. We weren't in that sense, we weren't in that sense an aggressive or an assertive people. We we're more tranquil and, in fact, I think more civilized. I think that's true even now.

When I went to Toronto I had culture shock mainly I think because I had culture. That's 20-25 years ago. That said it was there, it was real to some degree and, again, I think you know this to some degree we played into it. I don't think it's there anymore to the same degree at all. There are pockets of ignorance and there's occasionally extravagances like Steven Harper's wretched off the cuff remark, but even Steven will be educated over time. I don't think that that's a particularly the big factor.

What is different and what I have sensed and what I think I really actually know, is that if there are pockets of that attitude left so what? Who cares? It doesn't matter anymore.

The confidence that has become more present down here is the confidence of what this place itself can achieve. It is the confidence of achievement. As this part of the country within its own frame of reference, on its own terms, what it's decided to do and decided to be over the last 20-25, it's hard to be exact, over the last 20-25 years has made the carrying of that attitude,

the holding of those stereotypes, that's now more or less a problem for those who hold them as opposed to those who are the object of them.

We've got to reorient ourselves only in this sense that anytime there's a cavalier or a callous reference to this part of it because we're not as dynamic as they seem to be. That's your problem. You live with it. You carry that particular weight. It really has nothing, nothing, nothing to do with us as we are.

This is a spectacular region of the country. If we understand that we've already got the main things right, then we understand what it is that you're aiming for. When you set yourselves commercial entrepreneurial social and political goals, you set them, yes, you set them for their own sake. By the way that one graph that showed about the unemployment statistic that is the most marvellous thing that I have seen for a long while. That truly is cardinal.

You set them for their own sakes, yes. There is nothing more appalling and there's nothing more personally, never mind socially, there is nothing more personally devastating than the prospect of not having work. There is nothing outside of probably, you know, marital discord or death in the family that can so eviscerate the human personality than the idea that he or she is no longer able to make provision for themselves and those that they care about. The evisceration, the tearing out of your stomach, when you have no work is one of the great brutalities visited on the human person.

So it is with no under-estimation of what it means to be without work that I say that even in that particular context entrepreneurship development for the sake of jobs is good in itself, but it is good for a even bigger purpose than that. It solves or does things even beyond eliminating the misery that comes with true unemployment. Why do we want development? Why do you want to make this city better than it is already? Why do you want to invigorate the citizens of this place with a sense of its capacity and their capacity? It is, as I say, for its own sake. But it's for something else as well. We want the engine to be working because it and it alone will provide the resources to allow us to do things. What are those things that we most want to do, apart from taking care of ourselves, building some recreation, being able to plan for those that

are with us. Apart from what I'll call within a certain range domestic or private. We want it for this reason because we want the means, we want the capacity, the independence, and the ability to build a society, to build a community, to build an environment that is supported within which we can pursue those things that are most cardinal, that are most central, that are of most value to the human spirit. I know I'm using large terms but that's really what it is.

You want to have the range of possibility that each individual should they choose can pursue a path of development, can exercise some potential, can have the range of freedoms another thing that we take so massively for granted. You know, freedom is to some degree economically determined. You want to be able to support those structures that not only make a society healthy, but make it enjoyable, make it full, make it something that speaks to the full extent of human character. I'm rounding back to almost exactly where I began, the irony, and it's a pleasant irony as opposed to a nasty one. The irony of life in the Atlantic provinces, when given any degree of thought of all, is that even in our worse days, even in the hardest days that we've known and God knows Nova Scotia has known some. My place has known a lot. I checked, the whole region has. But even then at the deep core of life here Cape Breton, Halifax, St. John's, Moncton doesn't matter. At the deep core we more or less sorted out the main things already.

We've already achieved what it is so many other places are searching with such frenzy and such anxiety for. When they conducted that inventory post 911 in so much of North America but particularly in the States, and they wondered, you know, if there was a halt, there was no question. Even the damn comedians had to shut-up for a week. They said, you know, are we right? We know we've got the engine and we know there's nothing on the globe that can speak to us in terms of capacity and wealth and the exuberance of what we possess and what we do. But have we paused enough to feel the pulse of those things that gives real purpose to all of that capacity? What is it about living that's most important? That is central, and it is, it is the human, it is family, it is relationship with others, it is freedom. It is the development of your

mind, it is the ability to take every day as it is more or less, and it always is in our society your chose.

These things are not accidents. These things were built and because there built day to day over a long stretches of historical time we forget they are constructed. The habits of the people who responded to Barry Farber and 100 or 200 and 1000 other Barry Farbers that arrived in Halifax. Those habits weren't an accident. That is in the strictest sense of the term, that is the construction of how people in Nova Scotia in their long tenure in this province in good times and in bad, in the midst of tragedy and in the midst of great joy, they worked out some accord, some understanding of how they deal with each other, what it is that it is right for human beings to do to one another. They have an attitude of mind, they have an inflection of temperament. They have a way of seeing the world, themselves, and other people that when strangers come in, they're astonished that the great human wealth that is already here. While it's not independent of the economic wealth, in many ways it has, at least in a spiritual context, it has a stronger and a more lasting value.

We have already got so much of it right. The rest of the world may outperform us temporarily, temporarily, in the great technologies or the great push, I'm not even sure how much longer that will abide, but they have lost their footing.

It is my contention, and it is my serious belief, that the areas of the Atlantic Provinces, there may be some others, I'm sure there are, but that we are in a curious way at the centre of things. We're not, as I said, part of that world that is angry and violent and mean and so much at the play of so many tragedies continuously. Neither are we syphoned in to the great self-absorbtion and tremendous frenzy that seems to overtake so much of people when they get into truly dense intense highpowered metropolitan areas.

There's psychological as well as a geographical space. We seem to have found ourselves right in the proper balance. There is so much here that deserves support. There is so much that has to be underwritten.

So, therefore, your ambition and this meeting is really about ambition. Your ambition to make this city or this area more energetic than it is, to increase its representation in the forces of the world, to maximize what resources it does have and define resources that so far have not even been plumbed, all of this is for a truly great purpose. It is to underwrite something so solid, so valuable that it actually staggers the mind of people who come to encounter it.

The final thing about attitudes here, and I think it is the truth, it's a home truth, so it's safe to say. I agree when we had a discussion, again earlier this morning, I agree that there's always also been one little tag, it's certainly true in Newfoundland, I don't think it is as true here but it is true to some degree. The idea that at least in our place when good things happen we should somehow be alarmed or this is not right. It's a favourite, not a story but I've had this said to me three or four times. You're out sometime, and if your in St. John's and the sun is actually shining, apart from the fact that, you know, God is having a decent lottery day and everybody goes out and looks at the light as if they just walked out of some Transylvanian vault. But if you ever really, and if there is some St. John's people here you'll back me up. If you had a really good day, you know, the sun is out there, it's so nice, and by the way there is nothing nicer than the light of the East Coast. You know, early morning by a seashore that has been swallowed in fog for nine damn months and there's, you know, there it is there is a planetary system, there is a sun, you know. It's not some concoction by the Toronto Sun, no, there is one. And then some guy and he will, I don't know where he comes from, but he always manages to show up. You're sitting there and you're getting this and you feel that is so beautiful, you feel so rare just to be there. And he'll sidle over and he'll look up, "Nice day," and you'll say, "Yeah, it's a nice day, boy sir, nice day." And the his smack his, smack, "God, we'll pay for this." It's true. It's absolutely true. "God, boy, we'll pay for this."

I don't want to make too much of it but, you know, we've had "we'll pay for this" in the back of our skulls whenever we do anything. In other words, we don't want to tempt too much fate. We'll be ambitious but we'll keep it in rein. You know, it's okay if I'm in Harbour Breton I

can make it Harbour Grace, which is a bigger harbour, and I might want to go as far as St -- but let's not push our luck shall we, folks.

And you know, something of that, I don't know the authenticity of folk memories and no one really does, but up until recently that's been the kind of default you know a lot of Atlantic attitude. I think it's also a portion, and you might argue with me with this one, with this strand of, I'm calling it humility, that's here, as well. We don't want to go to far. I think that has been a natural brake, a-k, that's been a natural brake on our sense of endeavour.

There has been, maybe it's the schooling of too hard a time, I mean 400 years in Newfoundland, and shipwrecks, of isolation, starvation, the depression and then Joey Smallwood. You know, maybe you say, you know, well it's just not meant to be. There's always been that little place in the Newfoundland soul up until recently where you said, you know, if I could just go a little bit across the harbour or go to here, that's fine. And also you keep the fates in equilibrium and are not going to take out the long rifle. Wrong attitude, doesn't work. It's also not only self-defeating it's a contradiction in terms.

The people that I now meet, and I'm not, I keep saying it like this, but I'm not saying it, the people that I now meet, the smart ones, the ones that are alive and alive is better than smart. The ones that are alive realize that even it's a small piece of some carving in one of the bottom bays or if it's a piece of technology over here on some business on Barrington Street or if they devised a new way to do a certain kind of menu. That wherever you do a thing, and especially if you plug it into the traditions and resources and crafts and skills and creativity of the place from which you draw your own strength, that you are capable of making, you are capable of doing, and doing and making are the same things, there both creative. You are capable of doing something as rarely, as superbly, as specially and as excellently, as any other place on the face of the earth. If you keep in mind, this is why I played this the way that I have. If you keep in mind that we've already built the idea of a community and the operation of the community that most people when they encounter it see it as a thing to envy when we've already taken care of the main frame, then when you release creative energy an invention on

what it is that we want to do now. The idea that we would impose any artificial brake on ourselves because of some hangover of a folk memory is gone.

The confidence is there now that it doesn't think that, well, if I do this in my city, in Halifax, hey, maybe it will go to Toronto. No one's saying or thinking like that anymore. If you do it this well here it's a global standard. There is no reason to put a circle around it and say, well, if it makes it to the -- that's gone. That's dead. It's not even stale, it's evaporated.

The attitude of this place that needed the most correction in my judgement wasn't the attitudes of those outside of us that derogated us, that occasionally made fun of us, or were ignorant and didn't know us. The real brake, a-k-e, again, the real brake on us on the kind of achievement that would take the skills that have weathered life here that have made them masters of the North Atlantic, that have made them survivors of depressions, that have made them outlast the most rancorous politics. The life skills, the skills of being that have been nursed in this environment are such a set that if applied to ambition in a more traditional sense and if yoked to the highest absolutely unqualified, the highest standards of excellence, these are almost a guarantee that you can perform at that level.

My summary to the Grater Halifax Partnership I know you know yourselves. You're perhaps a -- a little bit of a drag goes on in that you perhaps are not as comfortable in acknowledging to the world what this place, and by extension I'm going to include the whole place in it, the extension, the Atlantic region has, glad to see that slipping off.

The second thing is that confidence that is not mutated by arrogance. Confidence that is built in correct perception, and analytic self-consciousness, confidence that is not built at the expense of burning someone else, but that is real and that is demonstrative. That confidence is insuperable, there is nothing that can withstand the exercise of skill backed by a mature confidence.

The summary is quick. I really do think -- I think about Newfoundland because I know it, and I know this place reasonably well. I think we've already gotten most of the main things right. I think we're already ahead of the game, not behind it. The measurements that we use,

and I find that very useful. The measurements that we use for one dimension of our participation in society may occasionally put us somewhere else. But we're always so far ahead in areas, not to shy away from the word, may even be metaphysical. The quality, texture, harmony, the being here, we've already got the main game taken care of. So we have so much more energy and so much more focus to pursue those things which will provide the support for our way of living in this place. You'll build a better Halifax or a better Nova Scotia mainly because you want to extend, enhance, and protect those social and human virtues that are already fully flourished.

You've got two things here. You are a very patient people and you show great courage in asking me to speak with you after you've eaten. Thank you very much.