

Commons for Justice Project

Goombay Festival

Narrators: Gregory and George Simpson

Interviewers: Mikeya Brown and Aarti Mehta-Kroll

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[0:00:04] Mikeya Brown: Good afternoon. This interview is being conducted for the FIU CFJ project. The interviewer is me, Mikeya Brown. I am a resident of Coconut Grove and also working with the company Hope through Art and—

[0:00:20] Aarti Mehta-Kroll: I'm Aarti Mehta-Kroll, I'm a graduate student at Florida International University in the Department of Global and Sociocultural Studies.

[0:00:27] Mikeya Brown: The narrators today with us is.

[0:00:31] Gregory Simpson: Gregory Simpson.

[0:00:33] George Simpson: George A. Simpson, MD.

[0:00:35] Mikeya Brown: The interview is taking place at Christ Episcopal Church and today is May 30, 2022, and we're in Miami, Florida, Coconut Grove. Okay, so I want to ask you both to tell me a little bit about yourself.

[0:00:56] George Simpson: Well, I was born in New York City; I grew up in Harlem. I went to school in Harlem, and I enjoyed what New York does expend and that is exposure to a great variety of influences, cultures, and different experiences which you might not get in a smaller town. I was able to experience and benefit from those sorts of things. I happened to be lucky enough to get a scholarship to high school and college, which was the only way—my folks were very poor. We were on what they call home relief at that time or a WPA, but my father worked, but I was lucky enough to get a scholarship to City College of New York, and I finished there and luckily got into medical school on my first application at the only place probably in the country that I could afford, which was Marion Medical College [0:02:00] in Nashville, Tennessee. I finished there and I did a residency in surgery at that school and in Seattle, Washington, and then I interned in St Louis at Homer Phillips Hospital, which was the largest Black hospital in the country at that time. This was 1950 or '51 and I finished my residency at Meharry in 1958 and came to Miami in September—early July or September of 1958. My wife is a physician and she happened to have started her practice in Miami in 1953. She's a pediatrician, so that made it an easier transition for me to start my practice in the same building that she was in. And so that was—since then I have been working in different capacities while practicing surgery in Dade County and in the state.

[0:03:12] Gregory Simpson: And I grew up here in Coconut Grove most of my life, except for the years I lived in Atlanta going to Morehouse College and then a couple of years that I was doing real estate in Atlanta. I came back to South Florida and managed the properties of my

mother's family, Mr. Stirrup. During that time, we'd be on land that we had, we had built about twenty single family homes, affordable loans, affordable properties for rental. I believe Citibank at the time was doing that in a situation where that they [0:04:00] had been caused redlining and so that they had to put money into community that they had completely ignored for affordable housing with people who were willing to build affordable housing. And so, we got that opportunity. I managed those houses for like about seventeen years. When the boom in 2006 to 2008 came, I went to Cape Coral to build houses over there and enjoyed being a developer—wanted to get back into it. The boom was very difficult for residents in Coconut Grove who had their own homes. One of the things about Coconut Grove that's different from South Miami and other areas and a lot of this has to do with my great grandfather was that—

[0:04:49] Mikeya Brown: And I'm sorry, who was your great grandfather?

[0:04:52] Gregory Simpson: E.W.F Stirrup. He was one of the founders of the church that we're in. In fact, he donated the land for this church and for the cemetery, which is now, I think, the one of—the only Black cemetery that's been maintained through its entire history here in Dade County. And he had built—he was a very large property owner who also was willing to sell his rental properties to the people that he was—his clientele over time, which is the only way they could get land and a building. And so that's why so many people in Coconut Grove used to be—Coconut Grove was where yard men and teachers—Black teachers—could buy a home. And the reason they could buy a home is because he was willing to sell homes over a twenty-year period to people. Otherwise, they couldn't get any financing at all. In fact, I have to speak about my father. His place that he financed was—and you tell that story—I think was probably in fifty—before I was born—so '55, '56, or '57 was one of the first places I got finance from a savings and loan—

[0:06:21] Mikeya Brown: and where was that?

[0:06:23] Gregory Simpson: That's our address on Percival here in Coconut Grove because Black people in this country up until the very late and early fifties did not have any access to traditional financing like a Leave It to Beaver family, okay, so there is that.

[0:06:49] Aarti Mehta-Kroll: So, your family has been in Coconut Grove for a long time and I'm curious to know how you've seen the Grove change and how you've—what the community was before as you were each, you know, and when you first moved here in the 1950s and when you were first born compared to what it is now.

[0:07:11] Gregory Simpson: You want to go, dad?

[0:07:12] George Simpson: Again? What was the question?

[0:07:14] Aarti Mehta-Kroll: How, how has the community changed since you first came.

[0:07:17] George Simpson: How much what?

[0:07:17] Aarti Mehta-Kroll: How has the community changed since you first came here?

[0:07:21] Mikeya Brown: Into what it is now.

[0:07:23] George Simpson: Well, you know, Coconut Grove is unique in many ways and one of the most important ways that it is different is that the original inhabitants of Coconut Grove are from the Bahamas and as Black people from the Bahamas, they were not burdened by the 260 years of slavery and decimation and destruction of their culture, language and societal motives [0:08:00], so they approach the American home differently from what would have been the approach of people who have been enslaved for 260, 250 years, and that made a difference. It made a difference, particularly as I remember in the 1917, when the Ku Klux Klansman came to Coconut Grove to round up Blacks to constrict them into the army and those Black Bahamian, independent as they were—the history of independence along with time in the Bahamas, then in this country—got their guns out and they turned those folks back and we did not have the same sort of ravages in Coconut Grove because of that sort of independence that they were experience in other areas of the country, like for instance in Tulsa, Oklahoma. So that history of relative independence and society identification with culture has helped the original—had helped the original Bahamians to survive and thrive in the pearly 1900s. E.W.F Stirrup Senior was a great pioneer in that area saying that if you don't own a home, you don't have a stake in the community. So, it was his effort to increase home ownership as much as possible which enabled a lot of the people to own their homes.

[0:09:42] George Simpson: Here. I remember he worked for the Deering family, I think in their coconut fields and he, instead of getting paid, he got paid in land, which was the foresight. And so that helped him to develop, to accumulate [0:10:00] the land that he used later on for building houses and selling them and renting them to Bahamian affordable housing.

[0:10:11] Mikeya Brown: And I just want to correct, this is Mr. Stirrup, correct? Right, sir. And this was Mr. Stirrup, correct?

[0:10:17] George Simpson: Yes, sir.

[0:10:17] Mikeya Brown: If that's true, you're speaking of, correct? —

[0:10:20] George Simpson: Yeah. He came here in nineteen—in early 1900s, and he built his first home here in 1897, which still is extant and has been renovated to last like forever now. But as for it was the oldest inhabited home in Dade County in Coconut Grove. Yeah, that was his house.

[0:10:48] Mikeya Brown: Now before you go on. And I just want to add, was he the one who started the shotgun houses or was he the one that started the shotgun houses?

[0:11:00] George Simpson: Well, the Bahamian style was what you might call a shotgun at that time. And that was the type of houses that he built. Yes.

[0:11:11] Mikeya Brown: And do you know why? Do you know why it was that format?

[0:11:17] George Simpson: Well, for one thing, they had enough knowledge of hurricanes and weather to have these homes survived. The hurricanes that destroyed other parts of the city or county which did not have the hurricane dollars that they had to build a shotgun house is something that will enable you to withstand a hurricane. Whereas if you did not have the pass through of the winds, you would have been destroyed.

[0:11:46] Mikeya Brown: So, we could kind of say they kind of developed a way that the winds could come through but be able to pass away. It didn't take the whole home with it.

[0:11:55] George Simpson: That was one of the features of a of a shotgun home, that it could withstand [0:10:00] the terrific wind forces of a hurricane, yes.

[0:12:03] Mikeya Brown: So, it wasn't that you could shoot straight through the home, and it goes out the back? (laughs)

[0:12:07] George Simpson: That's what they called it, they called it shotgun, take a shotgun and shoot through it, not hit a person.

[0:12:16] Gregory Simpson: Yeah, I remember also the way the wind could go through. You couldn't have air conditioning back there and my grandmother and older people, who used to be who used to sit on their porches, which you don't do anymore, described it. You know, it's Bahamian style houses, shotgun houses really get into the term, like another Black term, "Mammy made" mostly because they are old houses built from a pre-World War II type houses. But people were still living there and especially most of the older houses were gone. But the powerful thing is folks owned their own land and were able to build concrete block houses in a way that they were, so that that economics sense was countered a little in Coconut Grove, yeah. My memories of Coconut Grove, like I said, I grew up here and I remember, but I spent some of my young teenage years going to visit friends in Nassau and I always thought of Coconut Grove. I can use a television term, in my era was sort of a Black Mayberry. So, everybody knew each other, and everybody looked out for each other. My father often mentions Hillary Clinton is misquoted and says, "It takes a village to raise a child" [0:14:00]; the actual and closer African term is, "It takes a whole village." And by a "whole village," that means not only everybody, it's the good and the bad, but everybody looking out for each other. One of the things I noticed about Miami and in Coconut Grove is a good example that there wasn't a Black police force and there wasn't—and the only time white policemen came there was either to harass or arrest somebody from out there. Law enforcement was pretty much done via the community. That's what I used to think of it as Mayberry. You never saw really Andy or Barney busting into people's homes or anything. They knew their neighbors and they knew if something was done wrong that they would be there to fix it. And they had that

authority of law. People growing up had that. And prior to the to the midforties, you know, there were not Black police officers when—there were only the City of Miami were called patrolmen and could not arrest if they did something wrong in the Black area, you could not arrest a white person. When the Deerings and other people were building properties on the water in in Coconut Grove with the water—but supplies still had to come in from the Miami River—he was the one who had the liberty here and he had the liberty because he had mule teams and he had mule teams as opposed to other people because other people's mules came from up north, from Georgia, sometimes all the way. And he had the foresight to get his mules from west Cuba. So, he would bring mules from west Cuba because he's a Bahamian and knew the type of animals that you need in a tropical [0:16:00] climate, you know, the subtropical climate—you take them from west Cuba up to Miami, “Hey, we are the subtropics. This is great”. When you bring a mule from Georgia down here, they die in one mosquito season in one marsh, to the point where you had to have men guard his mules because he's the only one who had a mule team. And how he made his money and how we got the prop—the particular place, that high elevation place where his home is, is because, okay, that's fine. If you go make me—if you go to pay me half and land, I get to choose the land that he knew, as a Bahamian, you know, with the high land was—and hey, that's the case. And if you don't want to sell me that layer, well, you know, you can go get somebody else who just to clear it, but you know, you know I have the only mule team and the only liberty, so he got a lot of high land.

[0:16:59] George Simpson: A remarkable thing about it was he had a third-grade education. He never learned to read or write but became a millionaire. The first Black millionaire in this area. And he was two or three times a millionaire because he was learned, a lot of it because it did, you know, he was cuckolded into signing or not signing because he did not have the legal backing at least for once in his life. But for a third-grade education and reading, writing, he was quite a remarkable individual. The foresight on land home building and businesses.

[0:17:42] Gregory Simpson: So, one of the places where he didn't sign, I want to clear the record. Quite often, it's heard that the charter for the City of Miami was signed by almost an equal number of Blacks and whites and the story goes that E.W.F signed that charter, but E.W.F Stirrup [0:18:00] was against that charter because he knew the political ramifications—they were only asking for Black men because the ratios were that equal, which is also in that situation my father was talking about—that was like the first one when Blacks were going to be conscripted in the Army. There was a second one in the hurricane of '26, and you've heard those stories about Black folks who you get to come down here or, you know, racing, we're going to shoot you. Well, that didn't happen in Coconut Grove because we were a tight community, and everybody had a shotgun next to their front door because they'd already had that experience twice before then. The one the script—that's the first one—the '26, and there was—I don't know if there was one after that—'26 might have been the last one, one in between. But since the ratios were numbers, like you said, they needed a hundred men, and they didn't have a hundred white men. So, he didn't actually—and so, to clear that up for one of these six, no, he voted against that because he knew once the City of Miami would be incorporated a lot of other things would be incorporated too, like segregation. You know,

Blacks had access to the beach before there was a City of Miami, and they didn't have access to the beach after that.

[0:19:22] Mikeya Brown: Okay, so we talk about disaster in many ways and somehow, I don't know, we always go to hurricanes and storms, but I want to kind of backtrack and I know it used to be a disaster with food, you know, and I know back then sugarcanes and, you know, all those things were popular and many people lost their lives, paving the way with sugarcanes from Key West to here, to Coconut Grove. How did Coconut Grove experience with food? Was it any food shortages [0:20:00] or did you guys ever try to get taken over besides the murals for food here?

[0:20:08] George Simpson: Well, you know, I'm not too conversant with that on. So, fortunately or unfortunately, my experience as a resident of Florida has been in the medical field and mostly in the City of Miami and state, and all recently—more recently—because of Father Gibson, really, when I first came here, I was married by Father Gibson in Christ Church, and I had just come from Clarksdale, Mississippi, where Martin Luther King—first time I met or heard from him was in my last year of residency—and I came here with a fervent belief that I was going to be, you know, Martin Luther King was going to be my model. The closest thing I could see to that here was Father Gibson, so I became a member of the NAACP and later became president of the NAACP because of Father Gibson's influence. But he was one of the people who was the caretaker, if you will, of the welfare and culture of Bahamians and Coconut Grove. He himself was a Bahamian of Bahamian descent, but he was extremely important in preserving the livelihood and our well-being, preserving land and lifestyle of the Bahamians in Coconut Grove. Father Gibson—his wife, Thelma, equally active and still active that she was the one that got me to come to Coconut Grove to become the President and the Chairman of the Coconut Grove local development corporation. And that was my first direct role and Coconut Grove—was welfare [0:22:00]. And we wanted to build businesses in that development, but we were not that successful. However, we did use the money to build housing, and we did build several affordable housings; I think it's twenty-four to thirty houses out of the money that we got from there. But again, affordable housing was one of the things that I have always been interested in, and that the Coconut Grove Corporation was interested in also.

[0:22:33] Gregory Simpson: You talking about the—

[0:22:35] Mikeya Brown: —food crisis and did you guys experience any in Coconut Grove?

[0:22:41] Gregory Simpson: You know, I was born in '59 and so, not, I don't recall that being the case in my lifetime here. I do recall though a few lessons I remember learning from Hurricane Andrew about how a community can be and, I mean, one of the strongest memories I remember about after about three days of not having any national, you know, no power and no—this is Hurricane Andrew—the National Guard did come into Coconut Grove, but they immediately they passed through. They didn't stop; they came, they didn't in the Black area, as we describe this, I think there's the Grove and then there is The Village. I live in the Grove, but over there is The Village—when the National Guard came in, they went to Commodore Plaza,

they went to Coconut Grove Bank, which had a corner branch. And then, the bank itself and they, they policed those areas. You know, they were there to keep looting out, to keep looting out and I guess that bank [0:24:00] vault that was there. They didn't bring in any water, they didn't help anybody who was stuck in their homes. That was individual neighbors did that. And that was one of the examples where I was most proud of my community and also the things that you have to individually do yourselves. There were when they were hooking up power lines all on Charles Avenue, if your weather tower, you know, the metal tower there was broken—then half of them were all broken—then you weren't going to get hooked up and it'd probably be another month or two before you got your power on that street and on four other streets. I'm going to say neighbors. But I happened to know where you needed those hooks because we had five homes on there. So, we got the ones for our properties, but we got ones for our neighbors too. And then we had some electricians in the community put those on so that when they came, they'd have power. You know, we said, "We would just charge you this is what it's going to cost to get that." We are fortunate that we're in South Florida because you can go into Little Haiti. Is somebody in that Little Haiti, in Little Havana and there's somebody who has a shop who's got a license to actually make those and was making them. So, what if you didn't, if you weren't aware—didn't have the resources? And that was my day job back then. So, I picked up, I made about forty at a time, make about twenty that we used, another twenty for other neighbors whose towers are broken and local electricians, licensed and unlicensed, put those on so that when the power came with the help—I remember that we back, didn't we still did have an ice house on US-One and that was that was a lifesaver too. I never saw any—I need the term [0:26:00] violence. I always saw the best of people at that particular time in Andrew and it reminded me that 90 percent of people are good. And in a crisis like that, the good shows out in 90 percent of the people and you can be—a have your faith in humanity come back. The other 10 percent are going to be the worst at it at times like that. And you have to be aware of that. But that's actually the ratio in life and, most of the time, that the 90 percent though are keep silent until the crisis happens and often when there's slow crises like a lot of things that happened in this country now. Gun violence, drugs, voting rights—which my father fought for and now are in peril again—and the rights of the three women in this room, the rights of women to their integrity of their own body. Yeah, got to fight that fight again. Just remembering that 90 percent of the people are good, 90 percent of the people want background checks—and don't more make this that—for gun sales, you know.

[0:27:26] George Simpson: They want it but not bad enough.

[0:27:32] Aarti Mehta-Kroll: You mentioned Andrew, I mean more recently we had Irma and so I was wondering was the Grove affected by Irma or was it more affected by Andrew? And if it was affected also by Irma, did you see a difference because you know, '92 to 2017, the neighborhood I think by that time had changed I'm sure quite a bit. Did you notice a difference between those two periods in terms of how the community was able to cope with the hurricane?

[0:28:00] Gregory Simpson: I do not know about Irma. I do know when the two Bahamian islands got covered over, this was the center for most of the county for relief.

[0:28:12] Mikeya Brown: Let's just clarify, Christ Episcopal Church.

[0:28:14] Gregory Simpson: Christ Episcopal Church, yeah. So, where we are because the—I think our, the minister here at the time was that and—also the councilman from the Bahamas who lives in Miami attends this church and was a friend. And so, that community came together to help, but other community like is a good example of where your faith in people gets reestablished. And that happens a lot here in South Florida. I think more individual people—the neighbors from neighbors group—not only do that locally because we get hit by storms, but we also I've seen more people in South Florida go out and send to Jamaicans not only from the Jamaican community, but other people there as well, because we know what it's like to not have your power on for three weeks, four weeks, and the real things of life, the necessities of life not being available. And it's still not as bad as, you know, what's going on in Ukraine and other places. But it's a lesson people quickly forget and—

[0:29:36] Mikeya Brown: Well, to wrap things up on this first interview, Dr. Simpson, another disaster I think we can talk about is how COVID came by storm and just, you know, took out so many people and so many communities. And no, back then, polio was something that you guys had to deal with as well, too. So just looking at [0:30:00], you know, the different outbreaks and pandemics that you guys had to experience, can you elaborate on how you guys, Coconut Grove got through that during your time and now.

[0:30:13] George Simpson: Well, you know, the response of this country to the COVID epidemic opened my eyes once more to the deep divisions within this country and the abiding deep-seated animosity of the "haves" for, I guess, the "have-nots" and the prevalent and persistence of racism as a basic tenet of thinking in too many Americans. This country has still not agreed to acknowledge its faults along the lines of racial segregation and white supremacy and, as long as we do not, we cannot have the society that we want. The unfortunate part is that there are too many otherwise good thinking people who are silent when it comes to that basic instinct of us against them. And until we overcome that, this country cannot be what it could be or should be. And this was so evident in the treatment of this country by the—at that-time-president of the United States, who believed, in my mind, he believed that if you just let it run its course, it would kill off more Black and brown people than it would whites and it come out okay. God, you know, it's insane to think that a person of his [0:32:00] supposed intelligence would do that. But what is more insane is that too many people went along with him. So, it opened up my eyes a great deal more to the deep seeded insecurity of whites and this, again, was part of that last hurrah. They're afraid that population density will overcome and suppress their power. And they're willing to do anything, including suicide of their own people, in many cases to maintain power. That's what we're seeing now. I did not think that that could happen after the experiences with polio and malaria—and especially polio—but there are those lessons were not in turn internalized sufficiently to save us from one million deaths, many of which were avoidable. We've still got a long way to go. I still fear for this country's existence as a democracy, as long as that attitude, that deep seated attitude, is allowed to flourish by the silence of those who profess otherwise but act in a way that would support racial supremacy.



[0:33:29] Gregory Simpson: If I can speak, I think at a period of time my dad was also referring to was the AIDS epidemic. During the AIDS epidemic, my father was the director of Jackson's health clinic at the time.

[0:33:48] Mikeya Brown: And that was located where?

[0:33:50] Gregory Simpson: One of them. But yours—the one that you were at—was the one on Twelfth Avenue, right?

[0:33:58] Mikeya Brown: Oh, the main? The main [0:34:00] hospital. The one on—

[0:34:02] George Simpson: No. I was attendant at those clinics, but with the help of Doctor Lynn Carmichael at the University of Miami, I was a medical director of the formation of the Department of Family Medicine which was at the forefront of bringing complete comprehensive medical care to the people of the country. I think we were the fifth family health center, which was given a grant by the government. But we were the first to form the Department of Family Medicine making family medicine or general practitioner medicine a specialty. Because, you know, the general practitioner was always at the bottom of the heap. Everybody got the money, but he got none because he didn't have that specialization designation and Dr. Lynn Carmichael, by forming the Department of Family Medicine and having it all agreed to be having it develop as a specialty in medicine, elevated the position and the financial benefits to general practitioners and family practitioners. Yeah. And I was happy to be a part of that development.

[0:35:22] Gregory Simpson: Yeah. But during the AIDS epidemic, you were at Jackson and that's when the epidemic—was that when the epicenter was in Miami, and you were in the clinic that was help—that was actually treating the most patients at the time. And during those first three years, I want to quote you here, it seemed you would say, “The current federal policy seems to be that we're going to hire more ambulance drivers, and that is going to be our solution to the AIDS epidemic.” You used to say that quoting [0:36:00] out of frustration of having to deal with that and your staff being afraid because that was before we had any cures or any medicines and staff members dealing with AIDS patients and needles were in danger.

[0:36:15] George Simpson: Well, those are some unfortunate days.

[0:36:19] Gregory Simpson: Yeah, they were.

[0:36:21] George Simpson: Unfortunate days, the AIDS epidemic. Again, but even the response to the AIDS epidemic to me was not as despicable as the reaction of the COVID epidemic.

[0:36:35] Gregory Simpson: True.

[0:36:36] George Simpson: To politicize it to the extent that it was politicized was a despicable mark on the American character. It still is.

[0:36:47] Mikeya Brown: But though you still hear them connecting the two, because when COVID first came out, they referred to the epidemic like AIDS. You know, they said it was just like when AIDS came out. The epidemic was so big that COVID was similar to the same. So, you know, they do just say some people do kind of refer COVID like how the AIDS epidemic was—

[0:37:13] George Simpson: Unfortunately, yeah. Yeah. Blaming it on the Haitians, blaming on the homosexuals. Yeah.

[0:37:20] Gregory Simpson: And in more modern case, blaming it on the Chinese.

[0:37:23] Mikeya Brown: Yeah. Well, let's just clarify this. And I just want to clarify these last two. In your practicing during that time of the AIDS epidemic, who did you guys treat the most? Because we do still keep that stereotype that it was, you know, the gays or it was Blacks, or it was this particular group of people.

[0:37:49] George Simpson: Well, unfortunately, the highest proportion of victims of AIDS were homosexual males, particularly [0:38:00] because of the transmission and by the sexual lifestyle. So, yeah, there was in fact a reason for in your mind segregating out the most probable victims or transmitters of the disease, but the extent to which they were ostracized and avoided and segregated from good care was, again, not a good law on American medical care. That's true.

[0:38:38] Aarti Mehta-Kroll: And well, I think just to ask my final question, you spoke about how what happened with COVID makes you fear for American democracy and the changes that are happening in Coconut Grove with gentrification and everything else, how that's changing the community. Taking it all together, what do you see as the biggest threats to the community? What do you anticipate those being—

[0:39:02] George Simpson: The biggest threat to the community? You mean in regard to disease?

[0:39:06] Aarti Mehta-Kroll: Oh, well, in regards to just everything that's happening in Coconut Grove today with disease, with just social change, what do you see as the threat to what Coconut Grove is right now?

[0:39:16] George Simpson: The greatest threat to Coconut Grove is the threat that imperils the whole country, and that is a growing disregard for the true principles of democracy. And the acceptance of a potential fascistic dictatorship to the benefit of those who are white. That's what I think.

[0:39:37] Gregory Simpson: Well, I want to give the exact quote of King, "But when good people do nothing, evil flourishes."

[0:39:47] Mikeya Brown: Well, thank you both, and I really appreciate it. It was a pleasure and we will close it out. But again, I thank you for your knowledge and your history and in [0:40:00] setting things straight for us that we did not know and giving us a little more clarity than what we did know. And I really appreciate you giving us your time on Memorial Day to help us with this. And I'll pass it over to you to close out.

[0:40:17] Aarti Mehta-Kroll: Thank you both so much for your time. It was an honor and a pleasure to share your stories and to learn from you. So, thank you so much.

[0:40:25] George Simpson: And our pleasure.

[0:40:26] Gregory Simpson: You're welcome.

*end of interview*