

Grizzly Times Podcast
Brad Orsted
Transcription
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Louisa Willcox: This is Louisa Willcox with the Grizzly Times podcast, and I'm delighted to be here today with Brad Orsted. Brad is a friend of the grizzly and other wild animals. He's a wildlife photographer and a filmmaker, and with his wife, he co-owns the Wonderland Cafe and Lodge in Gardiner, Montana, on the doorstep of Yellowstone Park. Brad is also the author of an upcoming book: Finding Marley: A Story of Healing in Nature after the Death of my Daughter. Well, it's great to be with you Brad.

Brad Orsted: Thanks for having me, Louisa. It's great to be here.

L: Well before we talk about bears and your book, I just wanted to ask you about how you and your family are doing in these strange days when coronavirus is upended all our lives. And maybe you could share what your Easter Sunday was like yesterday.

B: For sure. Yeah, we've definitely found ourselves in a strange time. But I gotta tell you, as a writer and a wildlife photographer, if it wasn't for my wife and daughters being around a little bit more, I really wouldn't know that anything had changed. I am pretty much a pro at self-isolating at this point.

But yesterday -- yeah we live in this little community here in Gardiner, Montana, right at the north entrance of Yellowstone. And we own a cafe and lodge. And we were worried about people not being able to celebrate Easter, so we just put it on our community message board that we would be providing a free Easter dinner for anyone that needed it. And not exactly sure how we were going to pay for that, but we wanted to extend that to the community.

And so yesterday, we did 200 Easter dinners, 85 of those dinners were people that were not able to pay for a dinner because they're furloughed, and the state of things right now. And we actually had the churches and the Chamber of Commerce and some private donations come in - - and they covered everything to make sure that everybody who wanted an Easter dinner yesterday got one. So, it was important for us to do that for the community.

L: Well it's a wonderful thing, bringing people together on an important celebration of spring, of our spiritual lives, so thank you.

B: We enjoyed it. You know the payback was the smiles on peoples' faces.

L: That's great. Brad, in your new book, you write that grizzlies saved your life. Maybe you can share how that happened.

B: Sure. That's a great question. And one of my poet friends Cindy Furman, who knows my story well, told me that grizzlies didn't save my life, that I saved my life, but grizzlies reminded me why. And I think that might be a more accurate portrayal of what happened. Leave it to a poet to put it together like that.

But first maybe a little background for the listeners would help. In the summer of 2010, while living in Michigan, our 15-month-old daughter Marley was killed during her first overnight visit to my mom's house. My mom refused to tell anyone the truth, and eventually took a plea deal in the case, while I descended into a literal hell of grief and addiction.

A twist of fate found us leaving Michigan for the wilds of Yellowstone, when my life landed a job that would have us living directly in the park. Unfortunately, a change in location did little for my diagnosed PTSD and depression. And even when living in the world's first national park was still a very dark place, I just didn't see much point in living anymore.

So, at rock bottom one morning I walked out into Yellowstone terribly hungover and had a close encounter with a grizzly bear. And it was brief -- and it was a non-threatening encounter, but it snapped me out of my kind of woe is me doldrums and my suicidal fantasies that I was having at the time. It snapped me out of that place faster than any therapy or any prescription did.

And I remember days before that, I actually wrote in my journal that it would be OK if I walked out into the backcountry of Yellowstone and died and let the grizzly bears and the birds eat me and shit me out somewhere beautiful. And standing there on Swan Lake flats in Yellowstone with a grizzly close enough I could see the whites of his eyes, I realized two things: that I didn't want to die anymore, and I definitely did not want to be shit out somewhere beautiful anymore.

L: Wow, so what next then after that?

B: It was a process after that. That experience with the grizzly made me realize that when you're in grizzly country, it's imperative that you stay in the moment. There's no time to dawdle in the past or imaginations about the future. You better be front and center and you better have your head on a swivel. And to me that was the gift of the grizzly bear is it forces you to live only in that moment.

And that's what that bear did for me that day is -- it didn't heal me overnight, but it set me on a trajectory to where I found a theme out in grizzly country. Oddly enough, some of the most dangerous country in the lower 48 was where I found safest to heal. So, it was out following grizzlies, photographing them, filming them that I found that theme where the past and the future didn't matter, only the moment that I was with the grizzly bear was what mattered.

L: Wow, well Brad you went on to be a filmmaker and did a wonderful documentary film on two orphan twin grizzly bears that live north of Gardiner in the Tom Miner Basin. Maybe you can share why these bears meant so much to you.

B: Sure. I started filming some grizzly bears in the basin, and we came across this female who had three COY, which stands for Cub of the Year, which means those cubs were just born that year. So, when we saw them in about October, they were about 8 months old, so they're just little ones following their mom. And she stood up a lot, so we had an idea that she might be a new mom who's a little nervous -- so they actually nick-named her Nervous Nelly. And she had her three little cubs with her and then they disappeared with the other bears to go into hibernation.

And about a month after the last time we had seen them, we got a phone call that a mother grizzly had been shot at the back of the basin for standing up. An elk hunter took it for an aggressive move which it's not -- it's just an opportunity for her to stand up and look around. And he killed her dead in front of her three cubs.

And Fish and Wildlife did a flyover a couple weeks later and the cubs would not leave their mother's side. So a friend and I spent our Thanksgiving 2015 snowshoeing in -- breaking the law, as a federally protected animal -- but we were going to go in there and dig a snow cave and try to drag mom into it in the hopes that her cubs would follow her in there. And it was about minus 9 that day, and we snowshoed all day and could not find her and could not find the cubs, so I thought they were goners. That he didn't just kill one bear, he killed four bears that day.

And lo and behold they came back out, two of them, the following year. And I followed them for three years, filming them, photographing, telling their story. And in 2018 they came out together again, the two orphans.

And I was at Doug Peacock's house, and we were kind of starting to worry about these guys. They were getting a lot of attention from people, and Doug said: "Let's make a film about these bears so we can prove they're good bears, that they're behaving -- and just tell their story of survival."

And so that's what I did, and it coincided with -- that fall of 2018 is when I got sober, when I checked myself into treatment and quit drinking. And I spent 30 days with those bears -- I walked out of rehab, it wasn't for me, I knew what I needed. I needed wilderness. And I went out and I spent 30 days with those bears and sitting under a big Douglas fir tree, those orphans were kind of my AA meetings. And I stayed with them, we filmed them, and we worked on the film.

And as it was when it was in edit, we found out that two grizzly bears matching their descriptions were euthanized out in Paradise Valley for getting into food that was left out by humans. And when I found out it was our little orphans that were killed, it almost set me back over the edge. But I made a promise to my daughter and to my creator that I would stay sober,

and I would tell their story. And so that's what I did. Since then, we've told the orphans' story, and it's gained international attention, and it's helped bring a spotlight onto some of the issues facing grizzly bears right now.

L: Obviously, the tragic death of those twins reminds us how much we have left to do to address the failures outside the national parks in terms of handling garbage and other attractants that can wind up killing bears. So, what do you think needs to be done and how do you think we should go about doing it?

B: For me Louisa, it's all about education and local resources. It's a partnership and a shared responsibility in the community -- and I do wholeheartedly believe that we can coexist. We live in one of the most amazing places in the world, and with that I feel comes an inherent responsibility to protect and preserve it. And just like our work yesterday trying to feed families in Gardiner, it's grassroots, and it starts here -- and it starts with education. And I don't fault the people of the valley that were a little ill-prepared for grizzlies, even though they live right next door to Yellowstone. They just don't see them. And they just weren't prepared for them.

So, I don't think you hammer people. I don't think you bull dog people, I don't think that's the way we work. We come together as a community, and we talk about the things that concern us. And we talk about the things that are important to us. And when we get away from our keyboards and away from behind our computers, and we sit down like people at tables or get together, we find out there's a lot more that binds us than defies us, that separates us. And I think that's how it works, Louisa. We get together and we talk about problems and we find solutions.

L: Well, certainly around Yellowstone and communities outside the parks -- Yellowstone and Grand Teton -- we've seen a lot of progress. Near Gardiner in the community of Cooke City, I played a small bit part in a major effort that redid how that dump replaced essentially a faulty garbage dumping system with an enclosed building. And now bears don't die downtown. Similarly, Gardiner has a ways to go, but Gardiner's made progress. So there are a lot of success stories to build on -- communities have made a lot of progress.

B: We're living in the heart of it. And I'm so proud of Gardiner -- our little town does great with bear-proof containers, and people are getting root vegetables out of gardens. And last year, the past couple years, I've seen on social media, if someone has apples still hanging in their trees in October, people will post on the community board and say: "hey, did you need help picking those apples, because we'd sure love to come over and help you today." So instead of shaming them publicly, they offer help publicly and a lot of people say: "oh crap, yeah I shouldn't have those apples, I know that's an attractant." And as a community, we'll go clean that up together.

And I think that's where the progress starts. The work you've done and the work around here and just that we pull together. I don't think anybody does things maliciously, sometimes it just slips their mind and we all need reminders.

L: Right. And money helps too obviously. I mean Yellowstone Park, the Park Service made such headway because they had resources in terms of bear-proof dumpsters and garbage programs, and access to resources for massive education of visitors. And it seems like money is an important component of success -- the other side of the coin of education.

B: It really is. We can get people together all day long and talk about ideas, but the implementation of those ideas usually takes money. And there's a lot of people we find as you reach out who care about grizzly bears, and who care about the wild and who want to help. A lot of people maybe just don't know where. So that's where I feel like my wife and I do, a lot of great -- that's our strong suit, is connecting to the need and the people who are able to facilitate it...

L: The orphan twin grizzly bear story of Tom Miner is part of a larger story too reflecting the dramatic changes we've seen brought on by climate change. We have now grizzly bear foraging behavior changing as a result of loss of key foods due to climate change and disease. And up in Tom Miner we've lost whitebark pine forests that had once provided abundant fat-rich seeds for grizzly bears in the late summer and fall. And without that whitebark, grizzly bears are now digging for caraway and biscuitroot in pastures shared with cows. What have you been doing to engage the public in that story of climate change and its effects, not just on grizzlies but other wild animals?

B: That's a great, great question Louisa. Especially up in Tom Miner, I felt part of my duty up there was to educate a little bit. It was a great spot for viewing grizzlies and a great spot as an opportunist, where I could reach the most people. And the past couple years, I noticed a couple organizations up there spreading a little bit of disinformation about grizzlies -- where they would say, they would come up to people and say: "hey you see these 14 grizzlies out here in this meadow, this is a snapshot of what the whole ecosystem looks like out in Yellowstone. And we've got too many bears and we need to open up a hunt."

So, I would let them finish with their diatribe and then I'd walk up to people and say: "Did you believe what he just told you?" And most people shook their head no. And I told them: "I work as a wildlife photographer specializing in grizzly bears, and I spend about 300 days a year out in Yellowstone and in the ecosystem looking for grizzlies. And if they were that easy to find, I wouldn't have to spend 300 days out there a year doing it."

Again, my mission is education-based. And get out there and explain to people: "This is why we're seeing these bears come down out of the high country." And I'm not a scientist, I'm just a photographer, so I go on what I see. And the years that I've seen marginal crops of whitebark pine and some of the other things they would be eating on up high, is when I see more bears down low digging roots, getting into food that isn't properly stored.

It's also a time when I've noticed -- I think it tends to correlate with more hunters, elk hunters having experiences with grizzly bears when they go back to get their kills, because they're getting desperate for food in the fall. So I think when you put all these components together

and you have grizzly bears out in a meadow -- that's your teaching moment, that's the time to talk to them, that's the time to hand out a card, that's the time to give them a link to a website. And I'm not trying to sway anybody's mind. Again, I'm just a photographer, I just want to put things out there for people and give them an accurate portrayal of what's going on. And I think most people when they hear a little bit and see a little bit, they can start to connect the dots themselves.

L: One fascinating aspect of the Tom Miner grizzly bear situation is the work that the ranchers in the upper part of the valley have done to coexist. Maybe you can talk a bit about your experience there.

B: Yeah, you know when we first started up there, I was shocked to see a dozen, 20 grizzly bears out in the meadow with a bunch of white historic breed cows out there in the same meadow. And I thought, the owner must be crazy, she's just asking for it. And we would see the cows actually run -- the cows looked like they just wanted to play and like: "Hey, who are you?" And the grizzly bears were terrified of them.

But she has a working cattle ranch, as do many of them up there, and they work on coexistence. And so, they have range riders who go out there and follow their cattle. They don't just turn their animals loose on Forest Service land and hope for the best, and then when they go to retrieve them in the fall, expect the state and us taxpayers to pay for losses. They're very proactive.

The Anderson's actually, to my knowledge, I think stopped raising sheep up there just because it's a predator-rich area. So, they are my heroes up there. And that's why I wanted to work so hard with education up there with people visiting, that they are respectful of the ranches, of the families, of the work that they're doing -- and of the bears up there. They are really a microcosm to me of how things can and should be done in the West. The West needs a new narrative.

L: Ranchers are a diverse group of people, but that is kind of a unique and wonderful situation where those ranchers are really really trying their best.

B: It really is -- and it's one thing we found out moving here from Michigan to Montana, I was kind of in this hermetically sealed environment that I thought everybody loves predators because I love predators. And then when you get out here and you talk to some of the families that have had to ranch with predators for years, you realize that some of them may have some different feelings on these things. And again, I'm not trying to sway anybody, and I like to hear everybody's views on this because that's how we find common ground together.

I've always felt that if everybody felt the same way about it, that's called a cult. What we're trying to do is a community where people have different feelings, but it doesn't mean we can't come together. And I think Tom Miner is a perfect example -- a microcosm themselves of how this can be done.

L: You just mentioned that grizzly bears and large carnivores can be really polarizing. And of course we know that even though families come to Yellowstone and Glacier to catch a glimpse of a grizzly bear or a wolf in the flesh, there are a lot of local officials and locals who want to remove endangered species protections from the Yellowstone grizzly bear population so that more bears can be killed. Why do you think the views about grizzlies are so extreme?

B: They certainly are -- and there may not be another animal in North America especially that's shrouded in more mystery and lore than the grizzly bear. They've been immortalized as the epitome of a bad camping experience and portrayed as man's best friend on TV. And I think they're just really misunderstood a lot of times. And I think it's this misunderstanding that fosters those extreme views in people. Most people I come across, either they seem to either love or hate grizzly bears without much middle ground -- and really without even understanding why they love or hate them.

And I don't mean to anthropomorphize grizzlies, but I don't think we should be anthropocentric either and think that we're the only beings capable of love and compassion and emotion. As a wildlife photographer, specializing in grizzlies, I've seen that love and compassion and intelligence in the grizzly bear. And so, it breaks my heart when I hear people say that they hate them and that they need to be removed. And I think a lot of that unfortunately is historical. Some of it comes from generations of people just regurgitating what they've heard. But I think there's a new understanding. And I hope that we're moving in the right direction.

L: I don't know what you think about this, but I've often thought that grizzlies and wolves can be sort of a stand-in, a symbolic stand-in for a changing West. So that people aren't responding necessarily to the animal itself or to even a multi-generational experience, real experience with the animal, but rather their perception of how values in the West are changing. Do you sense that or no?

B: I do. Living here in little old Gardiner, Montana, I've seen how things have moved from a kind of hunting culture -- we still obviously have a lot, hunting is big business here, and it's some of the best hunting in the world. But a lot of people are hunting with their cameras these days, and more and more they want to come see that. And these people that are trapped in offices and trapped in different spots, they want to come here and they want to get a taste of the wild, something they can take back -- a picture they can hang in their cubicle when they're back at work. And I think it's changing the narrative of the West -- changing it from a place that is to be tapped and mined and harvested to more of a place that's to be appreciated and respected and preserved.

L: So Brad, you've written about a growing body of research on how nature can help heal all sorts of emotional wounds, physical issues, loneliness, addiction, heartbreak. And you've been helping to expose some of these kids with special needs to nature. Maybe you can share a bit about your experience with these kids and changes you've seen in them.

B: Sure. It was actually a bit of an accident how it happened. We were out with -- there's a ranch in the valley that works with kids who have Aspergers and high-functioning Down's syndrome. And they asked if we would be willing to take a ranch owner and one of the kids that came from Minnesota that has Aspergers and her uncle I believe it was, if we could just take them out for a walk in Montana and maybe show them some grizzly bear signs, a scratch or a track or some hair or something. So we said sure, so we're actually out walking with -- and I'm talking with the ranch owner and I'm talking to her about kind of my story and how nature gave me a safe place to heal and a place to kind of get off that Merry Go Round.

And we're walking with this girl named Carolyn, and we see what we think is a bear up on the hill, so we set up a scope. And it's a mother grizzly with a little tiny brand new COY, brand new cub of the year. And so we ask Carolyn if she wants to see it. She looks through the scope and sees it. This is a girl who would not make eye contact with any of us, who would not say a word, hadn't spoken in public, was just terrified of strangers. And she turned around and she said: "How long will the baby stay with mama? What are they eating? Where are they going to go next? What do they do at night?" She just opened up. And I saw everyone there just start crying. Her uncle had tears streaming down his face and said she's never made eye contact with people.

Carolyn went on to actually work through some of her issues. She was actually the head person at the ranch the next year, so she would bring the other kids from Minnesota, and kids that were suffering, and Carolyn would show them around. And she'd show them the Native American sites, and she'd show them grizzly bears. And so I knew something was there.

And then I had another friend, they have an organization called Will's Hope out of Colorado Springs, Mark and Sara Squires, whose son lost his life to some of his battles. And so as a parent who has lost a child, we were fast friends. And they bring a group of kids from Colorado Springs up here that have Aspergers to a Yellowstone experience, it's a full immersion.

And I work with them every year, with these kids, and it's the most -- it's when I feel my best. It is working with them and seeing those changes. And we know it's working because the suicide rate in these kids are dropping. And when the kids come up here and they don't want to talk, they don't want to look at anybody, they don't want to experience anything, and two years later they're the mouthpiece, and they're the mentor, and they're bringing people back, we know it's working. And that healing is there, that therapy is there out in the wilderness, and there's no side effects except maybe some sore legs and a hungry belly.

L: Wow that's remarkable. So how long have you been doing this work?

B: I started with Will's Hope -- I think this will be my third or fourth year with them. And then the first year with Eric's ranch out in Paradise Valley was 2014, 2015, I think. And as far as I know, Carolyn is still working with them, so I'm looking forward to getting back with them as well.

And with Will's Hope, we're actually looking at introducing a pilot program for veterans this year. Mark has military experience as do I, my family, and so we've seen this work with me, we've seen this work with special needs kids. And I really think anyone suffering from PTSD could benefit from this therapy. And veterans are one of the first groups we of course wanted to help.

L: Well congratulations, that's wonderful work. Brad, you mentioned Native American sites, and you also wrote about some of your work with Native Americans, including a Crow Indian sweat ceremony that you participated in that was transformative. Maybe you can share a little bit about how that experience and some of those experiences helped you heal.

B: I've always been interested in Native American culture and spirituality and had read extensively in high school and college, and actually went up to Pine Ridge with Lauren Black Elk a couple times in the '90s. And then when we moved to Yellowstone, I was in a bad spot obviously, still with the suffering from the loss of our daughter. And I met a friend who was adopted Crow Indian, and so I was talking to him about it and just wondered if maybe through the ancient ceremony of sweat lodge, I could help kind of start to heal myself. So, I talked to him.

And we went over to Crow Fair one year, which is a celebration out at Crow Agency in Montana. And he talked to a healer there who agreed to let me in to one of their ceremonies, which not too many people outside of the tribes are allowed in. And I was excited to be able to do this, but I gotta tell you -- zooming down a gravel reservation road realizing that this was about to happen was way different than reading about it on the library footsteps in Boulder, Colorado. It was getting real very fast.

They welcomed me into the sweat lodge ceremony, purification. There's a healer that came out of the hills to pour -- to run this ceremony just for me. I was touched. And so I went through this ceremony, which involves very very intense heat and praying and chanting. And when I came out I had a talk with the Shaman who poured for me. And he told me about Indians heartache and their loss and their experiences. And he told me that now the time for grieving the loss of my daughter was over -- after that ceremony, it was over. That I needed to be present for the rest of my family and to take care of them. And I couldn't live in the past.

And as he's telling me this at Crow Agency on a hot, sweltering August day, all I could think about was it was the same lesson that the grizzly bear had taught me. Not to live in the past, not to worry about the future, to be in the moment. And that's what the Crow Indians taught me.

And I am eternally grateful and indebted to them for sharing their culture and their medicine with me. And I still go back every year to Crow Fair and visit and camp and talk with them. And one thing I found, when I would tell people what had happened in my story to psychiatrists and doctors, they would even get a tear in their eye. But try telling an Indian about your problems.

L: Right.

B: He's like: "Oh really, is that all that happened? We've been dealing with that for 500 years."

In all honesty, it's people that know heartache, that know loss and have maintained their pride and their integrity, and above all have maintained a sense of humor, which for me was -- I couldn't believe that they could be so loving and so open and have such a sense of humor for everything that they've been through. And I gotta tell you, again that medicine is natural and it's real. And there are no side effects from it, no negative side effects.

L: Well Brad I think you and I met with a group of Northern Cheyenne in Yellowstone Lake around the grizzly bear in around 2015 with Rain Bear Stands Last, when the Northern Cheyenne were beginning their coalition around protecting grizzly bears from trophy hunting. And of course, they amassed a huge following of many other tribes across the country -- and it was really all about grizzly bears as relatives and guides and healers that were vulnerable to being hunted at that time.

B: I was going to send you that picture along with the other ones this morning. I still have that one on my laptop. I saved that photo of us from that morning.

L: Great! You were supporting that effort throughout, and the campaign just kept getting bigger and bigger and bigger, with more and more tribes who didn't seem like they had a connection to Yellowstone grizzly bears, like the Hopi and Navajo, but definitely did have a connection to grizzlies and a shared concern about what was imminently going to happen to them.

B: It's true. I've been out to Washington D.C., on Capitol Hill with Rain for the grizzly bears and the tribal coalition, to cover that as a photographer. So I've gotten to see firsthand what behind the scenes and the front lines look like in the making.

We have another film coming up this year with Doug Peacock and Save the Yellowstone Grizzly about grizzly bears and climate change and the disappearance of grizzly bears in the lower 48. And so, I was talking to Rain about this, and I wanted to see if we could go film a Native American tribe that still does a grizzly bear ceremony. And Rain told me that unfortunately most of those are gone from the lower 48. There's still some in B.C., but since the grizzly bear has been gone from the landscape in most of its historic range, so is the medicine. So those healers that specialized, that had grizzly bear medicine, when the grizzly bears goes, those healers go. So when the bear goes, it's not just the animal off the physical landscape, but the cultural ramifications, that grizzly medicine that those healers have had for 10,000 plus years is gone. It's gone forever when it goes.

And to me that's one of the biggest tragedies of how this has affected some of the tribes that live on historic grizzly bear land is: they not only lose the bear, they lose the cultural significance, and that's irreplaceable.

L: But we are seeing, through the coalition built around the grizzly bear and protests like the Standing Rock protests over water and the Dakota Access Pipeline, we are seeing Native Americans really standing up -- and the pipeline protests in British Columbia too. Tribes really coming together to put a stake in the ground over their cultural connections, even as fragmented as they may have become over time. So I think there's hope in that.

B: There's definitely hope in that. And they've done a tremendous amount of work. And I feel like some of the tribes maybe needed something like the grizzly bear to unite under, to bring them back together. Because once again, there's a lot more that holds us together than tears us apart, and they needed that as people as much as anyone. I'm so proud of them for taking the tribes and the coalition -- and Rain and everybody who works so hard to protect and preserve the grizzlies. They're a sovereign nation, and they deserve to have their voice heard.

L: And they're fighting for that over grizzly bear management now, to get a seat at the table. And determine what happens with grizzly bears around the Northern Rockies. So, hopefully they'll continue to make headway that way.

B: I hope so.

L: So what's next for you Brad? Your book is coming out this fall?

B: Yeah we've got the book coming out -- I don't know if it will be out this fall. From what I understand from publishers, an election year is a horrible time to release a book. So, I think the shelves will be full of everything else at Barnes and Noble this fall. But we're hoping for next spring 2021, after everything hopefully settles down.

It's important for me to get that book out. Like I said a little bit earlier in the interview, when I got sober, I took a knee in front of my daughter, and I told them if they would stay with me through this, I would tell this story. And I tell it to honor my daughter and to protect the grizzly bears in the wild places that I feel like we all need.

One of my other biggest reasons for doing this is that I just don't want to see people go down the hard road that I had to go down to find some healing and some peace. I know that that's -- it's out there and it's in nature. And you don't have to be in Yellowstone, you could be in your backyard. It's just being outside and being quiet. And sometimes we need to excite our mind and exhaust our body to get things right. And so that's my biggest reason for this book was to honor my daughter, to protect grizzlies and to help other people along the way. That's what's next, and I hope we can achieve all of that.

L: Well I hope so too -- and thank you so much for taking the time, Brad. You're listening to a Grizzly Times podcast with Louisa Willcox, here today with Brad Orsted. Thank you so much.

B: It's my pleasure Louisa, thank you so much for having me.