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The Bridges that Carried Us Over Project

Interview Summary

Interviewee:

Dr. Joseph A. Bailey II

Interviewer:

Lea Michelle Cash

Interview Date:

May 25, 2016

Location:

Rialto, California

Interview Summary completed by:

James Knight III, 2020

Topic:

Dr. Joseph Bailey talks about his early life, his practice as an orthopedic doctor, how he ended up in the Inland Empire, and his current mission to educate and uplift black people. It is Dr. Bailey's very strong belief that black people are brilliant. He has known this since he was a child growing up in all black communities and his mission is educating them so that they can see the brilliance within themselves that he sees.

Keywords:

- Bright black boys
- All black community
- Unconditional love
- Ancient Africans
- Nature
- God
- Compassion
- Brilliance
- Orthopedics
- Bony defects
- Joseph Bailey
- Inland Empire

Comments:

None

Interview Index:

Part 1: https://youtu.be/p_lic3OrPQs

Part 2: <https://youtu.be/p0HpvziBWWw>

Media Format	Time (hh:mm:ss)	Topic Discussed
Streaming Video	Part 1: 00:02:13, 00:00:34, 00:07:11	Bright black boys
Streaming Video	Part 1: 00:03:32, 00:11:50 Part 2: 00:32:40, 00:12:10	All black community
Streaming Video	Part 1: 00:06:13, 00:05:43, 00:12:15	Unconditional love
Streaming Video	Part 1: 00:07:53 Part 2: 00:20:55, 00:00:25, 00:06:55	Ancient Africans; Nature; God
Streaming Video	Part 2: 00:09:28	Compassion
Streaming Video	Part 2: 00:13:53	Orthopedics

Related Materials:

Additional oral history interviews are currently underway in collaboration with the Wilmer Amina Carter Foundation from the Bridges that Carried Us Over Project.

Full interview transcript can be found below.

Interview Transcript

Interviewees:

Dr. Joseph A. Bailey II

Interviewer:

Lea Michelle Cash

Interview Date:

May 25, 2016

Location:

Rialto, CA

Length:

00:53:01

Media format:

Streaming Video

List of Acronyms:

JB = Joseph Bailey

LMC = Lea Michelle Cash

Interview Transcript completed by:

James Knight III, 2020

Start of Interview:

[00:00:00]

Start of Part 1:

[00:00:00]

LMC: Today's date is May 25, 2016. My name is Lea Michelle Cash and I'm interviewing Dr. Joseph Bailey for the "Archiving Black History in the Inland Empire" Project. His name is spelled--

JB: J O S E PH, B A I L E Y. The second [II].

LMC: Thank you Dr. Bailey. So we are interviewing here in the home of Ratibu and Wilmer Amina Carter, in the city of Rialto, California. Thank you Dr. Bailey for taking the time out to conduct this interview with us.

JB: -- My pleasure --

LMC: So my first questions for you are going to be; tell us a little bit about the beginning of your life and your childhood.

JB: I was born in Pine Bluff, Arkansas. My dad was dean of school there, and at age three months, or at age three years, we moved to Minnesota. This was during the middle of the depression and we had, I had an opportunity to learn about sacrifice. The only way that we could really live was to go fishing and Michigan was the land of 10,000 lakes and so I ate a lot of fish. And there were no black people there. But I was sitting on my back porch counting my marbles since I was a champion marble shooter--

LMC: Wow--

JB: When the whole idea came on me to plan out my life. At that point I had five goals. And then another one was off to the side and that said help bright black boys. The remarkable thing about that is I was not around any black people. I was a leader of two gangs; one Norwegian and one Swede, and both of them would come to my door every day wanting me to be their leader--

LMC: [laughter]--

JB: [smiles and gestures with hand] And I was good because I knew how to steal rhubarb. I could negotiate that.

LMC: What is rhubarb?

JB: It's a bitter celery kind of like thing. But it was really good. [chuckles and clears throat] I was living with a black family and the fellow told me that since we were going to go south, white people didn't like my people so I had better be strong, get strong, in order to be able to defend myself. And so at five years old I was lifting weights [gestures with both hands lifting weights] and all of this kind of thing every morning--

LMC: [laughter]--

JB: [laughter looks out the window]--

LMC: Oh gosh--

JB: And so a lot of wonderful experiences there. The school system was superb and it's the best school system I ever saw. [clears throat] When I came to Wilson, North Carolina. It was an all-black community and--

LMC: How old were you then?

JB: I had started the first grade in Minnesota and finished the last half of first grade in Wilson. The first day I was there, two black kids, two black girls came up to me and said, "Do you think you're better than me?" [shakes head in confusion] And I couldn't imagine what that was about because I had never seen or heard anything like that. But over the years I have understood. What I really realized at that time was that everybody is born a genius and that means you're born with selfhood greatness. My mother would tell me that, that I had selfhood greatness. Not that I was better than anybody but just as from having a spark of God within me, gave me all the power and knowledge that I needed. But what I noticed was that the black classmates had had that beaten out of them by racism. And this was a time when lynchings were all around Wilson. Almost daily some black person was getting lynched. But the black community itself was just wonderful. I have never been around people so great as that. There was no homelessness there was nobody in need of food. Anybody that was sick there were always people there to take care of them. We never locked our doors. And everybody was promoting every youth to first have manners. And then to be successful for your race, that's what I heard every day. They didn't ask me about going to college. They said, "What college are you going to?" And these are the kinds of spurs that I had which geared my life. Then I stayed in Wilson with Mama Clara and Aunt Julia and Aunt Sherrie and there I had an opportunity to see what unconditional love is in action. One would get ready to stand up to go get something and somebody else would say sit down I'll get it for you. Everybody took care of everybody. I mean there was love. Nobody ever spanked me or scolded me or anything. But there was a lot of humor and I really am attached to humor. I always have been. Three years later, when I moved to Greensboro, North Carolina to join my mother, I became a paperboy immediately. This was at age 7. And at no time did I not have less than four jobs. At no time--

L: Wow--

JB: Including; morning and afternoon paper and cutting grass and doing jobs for neighbors and things like that. One of my assignments was gardening. There I learned the fundamental principles of life and just how important nature is. This has been the seed for my philosophy because later I learned that ancient Africans considered nature to be the home of God. And if you understand nature and if you learn how to think in

mathematical terms the way nature is laid out then you stay on the right path to whatever you want to do and you will succeed.

LMC: Because there's brilliance there--

JB: Absolutely--

LMC: In the design--

JB: And you can see it [gestures with hands in a spreading out motion]. That's the thing that I can see. It's the whole idea of planting the seed and watching the roots and the stem and the branches and the leaves and the fruit. It's a fundamental concept of mine today. [Smiles] Next question.

LMC: So with all of that and being identified that there's greatness in you and something that you have lived with all of your life, what is it that planted that seed of greatness for you to become a doctor?

JB: Well the first thing I remember was that in school, kindergarten, if any child fell at noon in the yard, whereas the other kids would stand around and laugh, I would rush to see if I could help. That's when I knew that compassion was my trademark. Compassion is an aspect of unconditional love. I got a chance to see what that was like, not only from living in Wilson, but as a newspaper boy, many of my customers were ex-slaves. So I could talk with ex-slaves and I saw a wonderfulness in them. We are born with two major faculties. One is a pre-birth emotion. That's not the same as a quiet emotion. That's not the same as getting angry and getting upset and all of this kind of thing. But a pre-birth emotion is what allows a baby to connect with the mother. There's that love. It's about that unconditional love. The other part that we're born with is intellect, and the whole idea is for intellect and the pre-birth emotions to act as partners. But the slaves didn't have a chance to develop their intellect. But what they did perfect was their pre-birth emotions, which is common sense. That is the true definition of common sense, nothing else. If you come out of your own pre-birth emotions and learn to live with people and learn who to avoid, it's a me/ we concept. That means that whatever is about me, you are also included in that. We're not separate, we're connected. This was the theme of the all black community that I grew up in. Both in Wilson and in Greensboro, North Carolina. When I saw the damage that had been done to black kids but those same black kids had such brilliance, and I saw them drop out of school with all of that talent and unbelievable skills it hurt me to my heart. And I vowed that when I could I was going to be successful and come back and do whatever I could to help. That's where I am now.

L: So in the profession of medicine that you are in, what is that profession, and tell us a little bit about that profession.

JB: [clears throat] It was natural that my compassion would lead me into medicine. When I finished medical school and internship there was a law called the Berry Plan that all medical graduates had to go into the military. Well I went into the military--

L: What branch?

JB: Airforce. And I was sent to the Philippines, in charge of 10,000 troops. Instead of seeing 20 people a day, as the requirement, I would see 80 because I enjoyed seeing people and helping them to get better. And then, since I was single, I would go and help the orthopedic surgeons with the wounded soldiers flown in from Vietnam because Vietnam had a cart where I was, [it] was the first medical station for the wounded soldiers. So I got a chance to see all of these war wounds from an orthopedic perspective. That caused me to want to go into orthopedics. But at that time orthopedics was dominated by white southerners and they did not want any black people in orthopedics. In fact there were only nine in the country and only one was allowed to pass his boards.

LMC: Wow. One African American?

JB: Yes. So I made a vow to myself that I was going to be the second. [laughs]

LMC: And Dr. Bailey can you define orthopedics?

JB: [clears throat] Um, no.

Both: [laugh]

JB: It's about the bones and muscles and joints and nerves and blood vessels--

LMC: things t--

JB: Things that go wrong, things that hurt--

LMC: --That are in your body, and things where you would have to have a true measure of compassion--

JB: Yes--

LMC: --in order to--

JB: --The good thing about it is my patients didn't die [chuckles] . . . they didn't die, and I'd get mad if they did. I remember staying up three nights on one air force pilot that had crashed and I was able to pull him out. I was able to pull him through. He was in very bad shape. And we got to be very close and then he was sent back to San Francisco. I called to check on him and found out that they had let him go down and he died. And that hurt me in my heart. I also found that in orthopedics nothing I could do that was commonplace would ever be accepted by white orthopedics. So I chose to take a route that was less traveled. It was just as important but there wasn't any attention on it. This was in the realm of congenital bone defects. To that end, I went to Johns Hopkins to take genetics--

LMC: I bet that was fascinating--

JB: Yes, and they told me not to go to Johns Hopkins because they were still fighting the civil war, but I needed to know that. I mean they were the best and I had to go where I could get the best, even if it was a problem. This is the way that I have always lived my life. I don't look at, "How difficult is it?" I look at "Do I need it?" There the Little People of America had their convention in Baltimore and they all came to Johns Hopkins to be examined. Because I was an orthopedic surgeon, I was allowed to examine all of them. The other fellows could only examine six. But they weren't surgeons, they were in medicine. I could also read x-rays and they couldn't. As a result, I was able to put together what nobody in the history of mankind was able to do. That was to start unravelling the confusion about the syndromes and put them in order. In other words, at the time I started there were nine types of dwarfs known in the world. I had all of the world literature translated and found out that all of it was wrong.

LMC: [giggles]--

JB: And so I would drive up to 500 miles to see one case and I would go in the hospital, spend four days to get three cases. After a while I accumulated all of this information and then started putting it in order so that when I wrote my book, which is the classic text on the subject, I wrote on 116, whereas there had been nine at the beginning.--

LMC: Wow--

JB: And--

LMC: That's incredible.

JB: And I also made a discovery that they said was the greatest discovery at Johns Hopkins that year. That was the reason that they would put these dwarfs under anesthesia to do surgery, many of them would die immediately, and nobody knew why. But I discovered that it was because of a bone that the head spins on, the bone that the head of the neck spins on was inadequate. Instead of being like that [points finger upward to gesture upright bone] it was like that [curls pointer finger to show smaller disfigured shape of bone] so when they put their head back [claps hands together] it just shut off all the--

LMC: Blood supply?--

JB: Everything! Everything to the brain. And they would die immediately. But other people stole that. I won't go into that. [chuckles] But that was stolen. Also in the process, there were several things that I invented and every one of them was stolen by other people. For example there was a heel cord stretching brace, and I had a brace man make it; a brace company. I found out they had claimed it and published it. So that's the story of my life in medicine. All of my inventions and everything. And that used to hurt me very deeply, until I realized the benefit of it. And Ancient Africans have an expression that says, "You are supposed to take your difficulties in life and use them to bring out the best in you." That's the law of Herukhuti and that's a fundamental law of the way I live. So what I realized is even though I didn't get credit for these things that I did, the people benefited. And that was my purpose. That was a learning experience for me. I mean it took me to another level and I have had many opportunities [laughing and gesturing 'raising the bar] to go to higher levels--

LMC: --to go to higher levels. Well you're a genius. I would sure think that you would have gone to many levels because we're talking to somebody very brilliant here. And so with that, what brought you to California and the Inland Empire?

JB: Well, in my orthopedic residency, they didn't want me there and I integrated eight places and every one of them came this close [puts hand in front of face] and said, "We don't want you here!"

LMC: Think it was because of the color of your skin?

JB: Yes. Yes. So I had made a vow that I wasn't going to let anybody stop me. This meant that things that I normally would have turned around and slugged somebody on, I

just kept quiet. I just kept quiet [laughs] and said nothing. I was then accepted, asked to come to the University of Connecticut to be an assistant professor in orthopedic surgery. [I was] Put in charge of the Veteran's Hospital and all the veterans in New England came through that hospital. So I had a chance to operate on all kinds of things. And war wounds, there's no duplicates. Every one of them is--

LMC: unique?--

JB: Unique. I would go down to Yale to go to the anatomy lab down there and do operations on cadavers before I came back. I had a lot of discoveries there. They had just opened up Martin Luther King Hospital in Los Angeles. I was asked to come out and be chief of that. I came out and the day that I got there, there was this committee of local orthopedists, black orthopedists, that said, "We don't want an outsider," even though I was under a signed contract. So they said you can store your stuff, which I did, until I could find a place to stay and do something. I came back the next day and all of my belongings had been stolen and wiped out. So I had nothing. [Laughs] Which has happened a lot. I then got a job at a local clinic and they gave me the opportunity to select my own ortho-tech. The day of the interview there were 20 guys there, and one of them was black. 19 of the white guys knew everything about orthopedics and how to be an orthopedic tech, the black guy didn't know anything. He hadn't even been in a hospital. So I chose him.

Both: [laugh]

JB: And I had to send him out to all the different clinics, the operating rooms and everything like that. And I still had to do all my work myself. But he got so good that one of the orthopedists just took him as his partner, and he really had a lot of success as a result of that. But I didn't like what was going on. So I decided to go into practice on my own. I came to San Bernardino because it was in range of the jazz station. The Los Angeles--

LMC: [laughs hysterically]

JB: [chuckles] KABC I think. I couldn't live without the jazz station. I mean that kept my sanity. I don't know how people can live without jazz.

LMC: Say that again. You don't know how people can live without jazz?

JB: Yeah, I mean the mid 50s. And I'm particular. I don't care about them on either side, I just care about the mid 50s.

LMC: [laughs]

JB: So I went around to all the orthopedists to see if it was okay to come here. And they said, "Oh yea, we need young blood," and all this. So when I finally came, I was going to move into the new building, the St. Bernadine's, and that made people mad. "[I thought] What are you mad about? What are you mad about?" [Clears throat] They wanted me to move into some back alley place--

LMC: place--

JB: [Laughs] I said, "No, no."

LMC: No I don't think so.

JB: That's not suitable for me. By that time they had told all of the community doctors not to refer their cases to me.

LMC: And that was the year?--

JB: 72.

LMC: 1972

JB: Yes. And it was so extensive that I couldn't even get employees. Employees! And the way I know that was the ones that finally came told me that they were told that, "Don't come to work for him." They wouldn't let me get on the emergency room staff--

LMC: So we could see how horrible the racism was in 1972.

JB: Oh absolutely. So, I had rent [laughs] to pay. I went to Pasadena, there was a sign "Office for Rent." And I went to the door and they said, [waving hands to say don't enter] "We don't want any colored people here." And I went to Long Beach to a clinic. They were advertising for another orthopedist. They said, "Well, you'll have to get your own place. We'll refer you our Medi-Cal."--

LMC: [laughs]

JB: I said, "Well. . ." that didn't sound right to me either. So I came back here [to San Bernardino], and for survival purposes I declared myself a world authority on the biggest

problems that they had in orthopedics, which was workers that got injured but had a bony defect in their back. And because I had had genetics it enabled me to make that claim. I hadn't ever seen anything like it. [chuckles] Never!--

LMC: Ever?--

JB: Ever. And I also told the insurance companies. You see, at that time the doctors wouldn't deal with insurance of any kind because they just thought it was immoral. I don't know where they get this whole concept of immoral. I didn't have a choice. So I went to the insurance companies and I told them that I would see their patients, which they had had a hard time doing. And they told me they couldn't get reports back from a doctor maybe for six to nine months. I told them I'll give it to you in 24 hours. From the time I see the patient, you'll have a report in 24 hours later. Which meant, therefore, [laughing] that when they started sending patients I would have to stay up all night. I was on about half an hour of sleep a night schedule.--

LMC: Well see the one thing they didn't bank on was your compassion, your love for seeing people--

JB: Yeah--

LMC: Your love for helping people.--

JB: Yeah--

LMC: who needed the help.--

JB: The way that I would handle these tough cases, it was to the point that they named me an independent medical examiner for the State of California. Because I was a world authority on bone defects. [Chuckles] So that's when they sent the toughest cases. You know five attorneys on this side [gestures with right hand] and five attorneys on this side [gestures with left hand] who all had an idea of what I was supposed to say, which was all different. So I had to learn to deal with them by not starting where they were--

LMC: which is your trademark--

JB: I would go back ten thousand years--

LMC: [laughs] which is your trademark--

JB: and then start building this case--

LMC: and your gift--

JB: on forward throughout the ages. They couldn't do anything. I mean they couldn't join in because they had no background--

LMC: knowledge--

JB: Yes.

LMC: [laughs]

JB: And so it got so nobody could argue with me. And they used to throw me to depositions and everything and into court and all this stuff. Then after a while it kind of stopped and I asked somebody, "Why did that stop?" And they said, "Your word is like God."

Both: [chuckle]

LMC: Yes, because the sincerity was there, the compassion was there--

JB: and I wasn't writing for one side or the other--

LMC: the patience was there. And you weren't --

JB: I just called it just the way I--

LMC: it was--

JB: And that's the way I was taught in my all-black community. Tell the truth. In fact, one of the statements an ex-slave made to me; they didn't talk much, but what they said was profound. For example, she said, "Always seek the truth and build all your decisions around it."

LMC: Yes

JB: Whoa. That I have lived by. And I don't care who it is. I mean you're not going to buy me. And there were a lot of doctors, general practitioners making much more than I

made. But I couldn't sell my integrity. I mean money is not that important. Money is only important to me when I don't have it.

LMC: So, therefore, being in the community –

End of Part 1:

[00:33:25]

Start of Part 2:

[00:00:00]

LMC: community of the Inland Empire, we know that you are very passionate about African American and African history. So tell us a little bit about what you know and what you taught and what you want future generations to know about Africa and about their African history.

JB: Well, I never forgot my age five, "Help bright black boys". So when things settled out for me in the mid 1970s I started going around and collecting black kids from street corners and the Boys and Girls Club and I would take them to my office, ranging from six to eighteen [years old]. The six and seven year olds were the sharpest.

Both: [laugh]

JB: My idea was that if I taught them how to think critically they could detect their own problems and figure out ways to solve them. But it didn't work out that way. It didn't work to my satisfaction. And I was saying, "There's something that I'm doing wrong." And one of the first things that came is I don't really know who these kids are. And I had never had any black history--

LMC: Other than what you were raised around--

JB: Yeah, yeah. I mean and that was sound black history but in formal black history, except in the fourth grade there was a picture of Little Black Sambo with a bone in his nose and he was chasing a lion. That was my entire school history. And I didn't care about European history. It made no-- you know they were lying in the first place. It was not relevant. What did I care about King Henry VIII and Anne Boleyn? I just didn't care. So I flunked out my senior year. But fortunately I had been accepted to Michigan by that time--

Both: [chuckle]

JB: So when I found out that I needed to know something to help these kids I went on a marathon to start learning about black history. I used to collect books, I'd go to libraries and buy these books. I had 46 different kinds of encyclopedias--

LMC: Wow--

JB: And not one, not one word out of any of those. I couldn't get, because they were all written by Europeans, and Europeans know nothing about black history. And whatever they write about black history is wrong, across the board. I have never seen an exception. I have never seen the truth that a European has given about black history. I haven't seen a truth they've given about anything, certainly not about themselves. My mother had a method as a kid that I just used to just brush off. She was just very interested in words and she was very interested in mythology. And because I couldn't find any black history, I mean it's just not available, I started using her methods of mythology and looking at words, the history of words. And what I learned, the first thing that I learned that really sent me on the path was that all the Greeks, all the Greek gods, were African gods. They had taken them from Africa and changed the nature of them. For example, Zeus is the god Amen, but they made him into their image. But they borrowed Amen, gave him the name of Zeus and then changed Zeus to fit who they were. This meant that I had a tail back into Africa because they had stolen everything out of Africa. We were taught that Greece came up with everything. As I quickly found out, Greece didn't do anything. They were a semi barbaric people. They knew nothing. Everything they exhibited to the world; the Pythagorean theorem and all that. Pythagorus, he didn't have a concept of what this was all about, he was just writing down African stuff. Aristotle was the same way. And Plato was the same way. Every Greek who you've heard about, anything they said it was all African--

LMC: In the beginning?

JB: Yes. This meant that I had an insight into what Africa was about. From that point I could start studying words and our most profound words come out of Africa. There were groups that had copied African stuff. For example, the Yogi. In studying the Yogi books I got African concepts. After a while I got to see what the pattern of African thought is. And it's based on four things; unconditional love, truth, reality, and the natural. If you know those four things, if you stay within those four things, if you develop all of your thoughts out of those four things then you will be in an African pattern.

LMC: Amazing

JB: And that everything, all the laws of the cosmos and nature are mathematical because they invented mathematics in 20,000 BC. All the higher mathematics. You won't see that anywhere in any book. But all mathematics came out of Africa, all science, the scientific method, physics. Anything, anything you mention that's higher learning--

LMC: came out of Africa--

JB: [nods head] came out of Africa. You know the common thing black kids say to nerds, "Oh you're trying to act white?" No, the thing is you're trying to act black, that's what it is. Because that's where all the brilliance comes from. Now I've always lived by my spiritual entourage. Africans said that every human at birth is given living dead ancestors as guides to advise them and they even give you a servant. My servant's name is Jan. And this came on to me at age five. That's where the "Help Bright Black Boys" came from. So I've always followed what they said. Everytime it came in, everytime they told me to do anything, I did it immediately and it was just what I needed to do. Even if I didn't think--

LMC: For your spirit and your soul and everything you were to be--

JB: I didn't question it, but it was the right thing. . . Ask the question again.

LMC: So regarding Africa, and our connections to Africa, because of the fact that you are very passionate about Africa [doorbell rings] and educating others about Africa--

JB: Okay yea now--

LMC: I mean if you could just tell me, tell us a little bit about that--

JB: The one time I refused, my ancestors told me to write about the black, I mean the ancient African Bible. And I said, "No, I'm not going to do that."--

LMC: Mm hm--

JB: Because I came in the south, and you don't mess with black people's religion. You know they'll call you the devil and everything else. I said [waving hands emphatically] "No I'm not going to do that." So what they did, this is so cool; things happen very quickly, a series of things very quickly. There was a black psychology journal who asked me to be a reviewer. Now that's never happened in the history of mankind, to ask an

orthopedic surgeon to be a black psychology reviewer. So in appreciation for that, they opened up their research warehouse.

LMC: Oh boy--

JB: And out of that comes 550 journals.

LMC: You were in complete heaven--

JB: And those journals go back one hundred and two hundred years. So this opened up a world for me. I mean, I couldn't not write it. I tried, but I just couldn't.

Both: [laugh]

JB: It wouldn't happen. I just had to--

LMC: heaven. Absolute heaven--

JB: So I wrote--

LMC: I could just imagine how your heart felt. It was just--

JB: I learned so much. I said, "I felt like Dr. King. 'I've been to the mountaintop'". Because I could then see what was the highest level of thought that humans are capable of. And I learned how brilliant two hundred thousand years ago, I traced all up to the present, how brilliant primitive Africans were. I've always been taught and heard they were primitive and savages. They were never like that. Never. They were always brilliant. It was the same brilliance that I had seen in these kids that are now rejected. You know the struggling youth and the gangs and this stuff. These guys are really smart.

LMC: Yeah they are.

JB: And that's why they're kept down, because of their brilliance. And so this was part of my black history. I've now written 40 books. And I've written articles every week--

LMC: Pointing to African history?--

JB: Yes because all the black history, all of black people's history has been stolen and I want to give it back to the black people. That's my gift to black people. I want to give

them their history back because if they can see just how brilliant they really are and how brilliant their genes are. That the best in everything in the world today came out of black Africa. It might make them be something else than what they are.

LMC: Amazing. I'm getting inspired. INSPIRED here! Let me ask you, so you've had many doors closed in your face as an African American--

JB: Everyday--

Both: [laugh]

LMC: Everyday. So you have seen the struggle and experienced it up close and personal. So for that struggle of civil rights, who have been your role models, and people you have admired in that civil rights struggle?

JB: Well, it's about how to live. I admire my all black communities because it was loving, it was unconditional love. It's not European type love. That's conditional love. I won't love you if you don't do that. That's conditional. My stepdad, Smitty, he was part Cherokee and part African; a wonderful balance [gestures hand like a scale balancing] of how to be a man. Certainly no emotions, you don't deal with emotions. Black people have been taught to deal with their emotions because that's the way that they can be led and misled. You don't deal with emotions, you know the acquired emotions. You deal with your pre-birth emotions, but not the acquired emotions. I was at the hospital for joint diseases, one of the eight places I integrated. The chief, who was one of the fathers of orthopedics, I wasn't supposed to talk with him. I'm just supposed to walk behind him, you know, two or three feet behind, and he talked. Then one day we were in the garage and he stopped. He turned around and he said, "Don't get involved in the civil rights struggle." He said, "The thing you must do is to figure out how to help black people once it's over." He said, "People need to pay you to think." I was a freedom writer.

LMC: You were a freedom writer?

JB: [chuckles] Yes. But that's as far as I went. Of course if I had gotten arrest . . . fortunately I didn't get arrested--

Both: [laugh]

JB: I was sitting right next to the driver, right under him. [Pretends to be an officer] "Hey boy. . ."

Both: [laugh]

LMC: Doctor Bailey it amazes me because you're so white, your skin is so bright you could almost pass for--

JB: Well I'm glad you've got those lense on, because a lot of people don't. I got a track record. You can't even see that far. Or the people that don't see me.

LMC: So who have you admired or patterned after or thought was a role model--

JB: I admired most George Washington Carver. I like the way he lived with nature. One of the things that used to impress me, he made all these inventions and they would send him checks, royalty checks, and he wouldn't even cash them. And I always [confused gesture] . . . "[thought to myself] How can that happen?" But that was important because it kept me from ever developing a concept about money. Money is important. Money is necessary to live. But as long as you live okay, you don't need-- I don't need any more money. There are other things that are much more important in life. It was the me/ we concept that I focused on as the result of my all black community. So it was these things that I admired. I also admired Harriet Tubman. These are people I used to read every year, every summer when I would get depressed and want to drop down with energy. When you have a me/ we concept, no matter how tired you are you gotta keep walking because you are not walking just for yourself you're walking for your whole race.

LMC: So I know that probably brings you great joy finding out that Harriet Tubman is now going to have her face on the American dollar bill--

JB: No, not particularly. I don't see a relationship between her and money. I don't see money. The material doesn't affect me. I believe in having nice things, don't get me wrong. When I buy something, it's rare, but it's good.

LMC: So now that you are up in age, seasoned and having this legacy that you have built, what do you want to make sure is instilled in your legacy for future generations?

JB: [clears throat] I want to give black people the tools needed to take care of themselves. To withdraw from going to white people. They have nothing black people need, nothing. And I've seen how brilliant they are together. And that's what I would like to see come back. And that's why I spend--

LMC: With truth and integrity--

JB: Yes, yes. Because these things are not known in the world today. You don't hear anybody talking about--

LMC: Ethics and morals and decency--

JB: Yes. There's no concept of what's doing the right thing, just because it's the right thing. Black people are not ready for this now but I'm putting it down in books, integrating it with all my experiences. The book that I'm writing now is on African wisdom versus European knowledge, I mean versus European information. Black people have never ever been told the truth about anything. So everything is geared to keep them down because they are so brilliant. That's what I want to see happen. I want to see this come out.

LMC: Well in this interview you have used that word, "brilliant". You have totally enlightened us into your personality and a little bit into who you are. And we are so very grateful for you having this interview with us today. Thank you very much Doctor Bailey--

JB: My pleasure--

LMC: --for this interview [Applause]

End of Part 2:

[00:19:36]

End of Interview:

[00:53:01]