

— can take place only *after* production has occurred.

The free exchange of goods and services — the essence of marketing — should not be confused with some of the devices commonly used to move goods from one place to another, or otherwise to better fit them to the wishes of a buyer. Let me illustrate.

If you were to visit all the markets of the world, you would find a variety of transportation aids — jinrikishas, camels, trucks, and the like. But the use of these, in and of itself, does not comprise marketing; they are only facilities which may be used where trading — marketing — is being carried on. They may also be used where no marketing is being done — by a farmer hauling his product from the field to his own barn, or by slaves performing some task on a plantation or slaving at the salt mines as political prisoners in a completely communized state. In none of these latter instances was any marketing involved because all vestiges of a free market and willing exchange between private owners were lacking.

As another illustration, I do not consider the constant repainting of the George Washington Bridge to be marketing, even though it helps maintain transportation of persons and things. This occupation might be continued with labor under orders of a dictator,

if the United States were to become completely communized. The presence or absence of marketing is to be judged solely by whether or not there is free exchange of goods and services, not by the motions people may be going through.

If we do not want to contribute to the destruction of marketing, it is necessary to see clearly what is marketing and what is not and to understand why freedom is as essential to marketing as apples are to apple pie.

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So, I offer you these five assumptions: (1) the right to life, (2) the right to sustain life by means consistent with moral conduct in a society, (3) the right to what one has produced, (4) the right to private ownership of property, and (5) the right to sell or trade or give away whatever one owns without restraint or interference from non-owners. These are the rights spoken of 175 years ago as the rights to “Life, Liberty and the pursuit of Happiness”—which phrase, incidentally, was originally written in this form: “Life, liberty and property.” Anyone who rejects these assumptions may also reject everything else I have to say. But anyone who accepts them as “self-evident truths” should then be willing to test the