

THE PIPE OF PEACE



The Pipe of Peace



WITH CERTAIN INDIAN
LEGENDS OF THE ORIGIN
OF THE CALUMET, AND
SOME ACCOUNT OF THE
USAGES IN CONNECTION
THEREWITH

WINNIPEG:
CHRISTMAS, 1906

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1906

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FROM THE PRESSES OF
THE MANITOBA FREE PRESS PRINTING DEPARTMENT
WINNIPEG, CANADA

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INDIAN PIPES

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THE great antiquity of smoking as a general practice throughout this continent is attested by the finding of pipes among the most ancient Indian relics and in the mounds of the Mound-Builders. The pipes of the Mound-Builders, in their earliest form, are without separate stems; the bowl was provided with a short mouthpiece, the whole carved from a single piece of stone. The Indian pipes all have separate stems. In fashioning the bowls, stones of different degrees of hardness and color, and sometimes copper and iron, were used by the Indians. Pipes of baked clay, and of bone, have been found. But the favorite material was that procured at the famous Red Pipestone Quarry, in what is now Pipestone County, Minnesota. The first white man to visit that remarkable locality and give the world an account of it, was

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the traveller and painter, George Catlin, who in 1832 set forth on his eight years of wanderings among the Indians, of which he left such an interesting account in his two volumes of "Letters and Notes on the Manners, Customs and Condition of the North American Indians."

¶ When he and his fellow traveller, Robert Serril Wood, had ascended the Mississippi from Prairie du Chien, Wisconsin, to the Falls of St. Anthony, and were thence ascending the St. Peter's river, they were stopped at a place called Traverse des Sioux on the latter stream, about one hundred and fifty miles from the Red Pipestone Quarry, by a party of Sioux, who refused to allow them to proceed farther. They were detained a whole day, and it required all their powers of persuasion to win at last a reluctant consent that they should be allowed to visit the place where from time immemorial the different tribes had gone to renew their pipes and where, no matter what hostilities were in progress, they met in peace, hiding the war club and the scalping knife as they approached the sacred ground, under fear of the vengeance of the Great Spirit if they desecrated it by warfare.

"The position of the Pipestone Quarry," we read in the letter written by Catlin from the place itself, "is

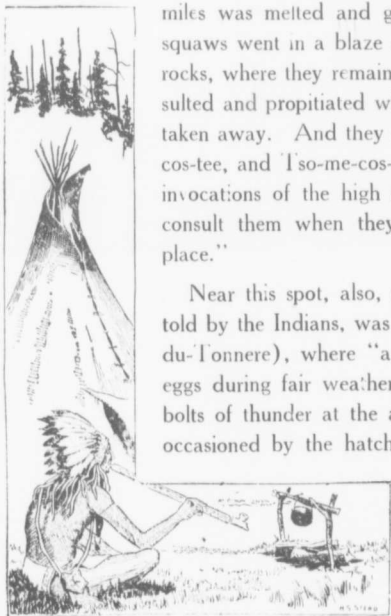


in a direction nearly west from the Falls of St. Anthony, at a distance of three hundred miles, on the summit of the dividing ridge between the St. Peter's and the Missouri rivers, being about equi-distant from either. This dividing ridge is denominated by the French, the Coteau des Prairies. Our approach to it was from the east, and the ascent, for the distance of fifty miles, over a continued succession of slopes and terraces, almost imperceptibly rising one above another, that seemed to lift us to a great height. The singular character of this majestic mound continues on the west side, in its descent toward the Missouri. There is not a tree or bush to be seen from the highest summit of the ridge, though the eye may range east and west, almost to a boundless extent, over a surface covered with a short grass, that is green at one's feet, and about him, but changing to blue in distance, like nothing but the blue and vastness of the ocean."

¶ Amongst the Sioux of the Mississippi Catlin found the following legend: "Many ages after the red men were made, when all the different tribes were at war, the Great Spirit sent runners and called them all together at the 'Red Pipe.' He stood on the top of the rocks, and the red people were assembled in infinite numbers on the plains below. He took out of the rock



a piece of the red stone, and made a large pipe; he smoked it over them all; told them that it was part of their flesh; that though they were at war they must meet at this place as friends; that it belonged to them all; that they must make their calumets from it and smoke them to him whenever they wished to appease him or get his good will. The smoke from his big pipe rolled over them all, and he disappeared in its cloud; at the last whiff of his pipe a blaze of fire rolled over the rocks, and the whole surface of the rock for several miles was melted and glazed. At that moment two squaws went in a blaze of fire under the two medicine rocks, where they remain to this day, and must be consulted and propitiated whenever the pipe stone is to be taken away. And they are heard there yet (Tso-mec-cos-tee, and Tso-me-cos-te-won-dee), answering to the invocations of the high priests or medicine men, who consult them when they are visitors to this sacred place."



Near this spot, also, on a high mound, Catlin was told by the Indians, was the "Thunder's Nest," (nid-du-Tonnere), where "a very small bird sits upon her eggs during fair weather, and the skies are rent with bolts of thunder at the approach of a storm, which is occasioned by the hatching of her brood. This bird

is eternal, and incapable of reproducing her own species; she has often been seen by the medicine men, and is about as large as the end of the little finger! Her mate is a serpent, whose fiery tongue destroys the young ones as they are hatched, and the fiery noise darts through the skies."

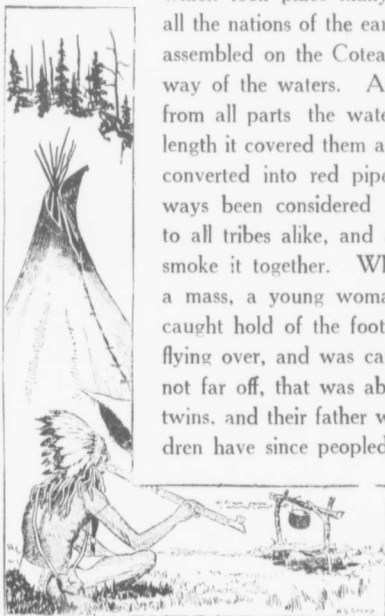
¶ "The rock on which I sit to write," concludes the letter written by Catlin on the day of his arrival at the Red Pipestone Quarry, "is the summit of a precipice thirty feet high, extending two miles in length and much of the way polished, as if a liquid glazing had been poured over its surface. Not far from us, in the solid rock, are the deep impressed 'footsteps of the Great Spirit' (in the form of a track of a large bird), where he formerly stood when the blood of the buffaloes that he was devouring ran into the rocks and turned them red. At a few yards from us leaps a beautiful little stream from the top of the precipice into a deep basin below. Here, amid rocks of the loveliest hues, but wildest contour, is seen the poor Indian performing ablution; and at a little distance beyond, on the plain, at the base of five huge granite boulders, he is humbly propitiating the guardian spirits of the place, by sacrifices of tobacco, entreating for permission to take away a small piece of the red stone for a pipe. Far-

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ther along, and over an extended plain are seen, like gopher hills, their excavations, ancient and recent, and on the surface of the rocks, various marks and their sculptured hieroglyphics."

¶ In succeeding letters Catlin recorded all the legends and traditions of the various tribes that he was able to gather in regard to the Red Pipestone Quarry. The following was related to him by a Knistineaux chief on the Upper Missouri: "In the time of a great freshet, which took place many centuries ago, and destroyed all the nations of the earth, all the tribes of the red men assembled on the Coteau du Prairie, to get out of the way of the waters. After they had all gathered here from all parts the water continued to rise, until at length it covered them all in a mass, and their flesh was converted into red pipe stone. Therefore it has always been considered neutral ground—it belonged to all tribes alike, and all were allowed to get it and smoke it together. While they were all drowning in a mass, a young woman, K-wap-tah-wa (a virgin), caught hold of the foot of a very large bird that was flying over, and was carried to the top of a high cliff, not far off, that was above the water. Here she had twins, and their father was the war-eagle, and her children have since peopled the earth. The pipe stone,



which is the flesh of their ancestors, is smoked by them as the symbol of peace, and the eagle's quill decorates the head of the brave."

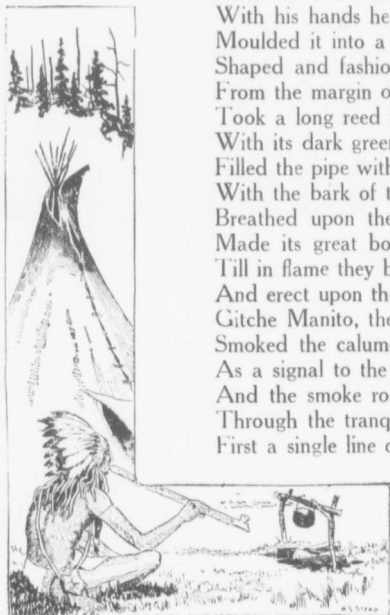
The following tradition of the Sioux is also recorded by Catlin: "Before the creation of man, the Great Spirit (whose tracks are yet to be seen on the stones in the form of the tracks of a large bird), used to slay the buffaloes and eat them on the ledge of the Red Rocks, on the top of the Coteau des Prairies, and their blood running on to the rocks, turned them red. One day when a large snake had crawled into the nest of the bird to eat his eggs, one of the eggs hatched out in a clap of thunder, and the Great Spirit catching hold of a piece of the pipe stone to throw at the snake, moulded it into a man. This man's feet grew fast in the ground where he stood for many ages, like a great tree, and, therefore, he grew very old; he was older than an hundred men at the present day; and at last another tree grew up by the side of him, when a large snake ate them both off at the roots, and they wandered off together; from these have sprung all the people that now inhabit the earth."

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It was Catlin's record of the Indian legends that inspired Longfellow to write "The Peace Pipe" in "Hiawatha:"

"On the mountains of the prairie,
On the great Red Pipestone Quarry,
Gitche Manito, the mighty,
He the Master of Life, descending,
On the red crags of the quarry,
Stood erect, and called the nations,
Called the tribes of men together.
From the red stone of the quarry,
With his hands he broke a fragment,
Moulded it into a pipe-head,
Shaped and fashioned it with figures;
From the margin of the river
Took a long reed for a pipe-stem,
With its dark green leaves upon it;
Filled the pipe with bark of willow;
With the bark of the red willow;
Breathed upon the neighboring forest,
Made its great boughs chafe together,
Till in flame they burst and kindled;
And erect upon the mountains,
Gitche Manito, the mighty,
Smoked the calumet, the peace-pipe,
As a signal to the nations.
And the smoke rose slowly, slowly,
Through the tranquil air of morning,
First a single line of darkness,



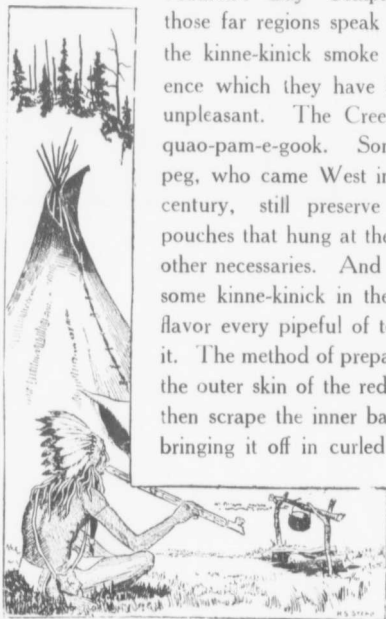
Then a denser, bluer vapor,
Then a snow-white cloud unfolding,
Like the tree tops of the forest,
Ever rising, rising, rising,
Till it touched the top of heaven,
Till it broke against the heaven,
And rolled outward all around it."

¶ Although the Indians taught the white man the use of tobacco, many of the northern and western Indians and the Eskimos were indebted to the white man for its extensive use, and even for its introduction among them. The Petuns, or Tobacco Indians of Ontario, and some other northern tribes, however, had large fields of tobacco, which they grew for their own use and to supply the other Indian tribes. The Indians of Puget Sound knew nothing of it till the white man brought it among them. The Tobacco Indians not only grew tobacco, which they bartered to other tribes, but also made clay pipes. In fact, they were dealers in smokers' supplies. Among the relics of this tribe which have been unearthed in Simcoe County, Ontario, have been found tiny pipes of imperfect manufacture, evidently the work of Indian children.

The inner bark of the red willow, or of dogwood, or the leaves of the cranberry or winterberry, or other



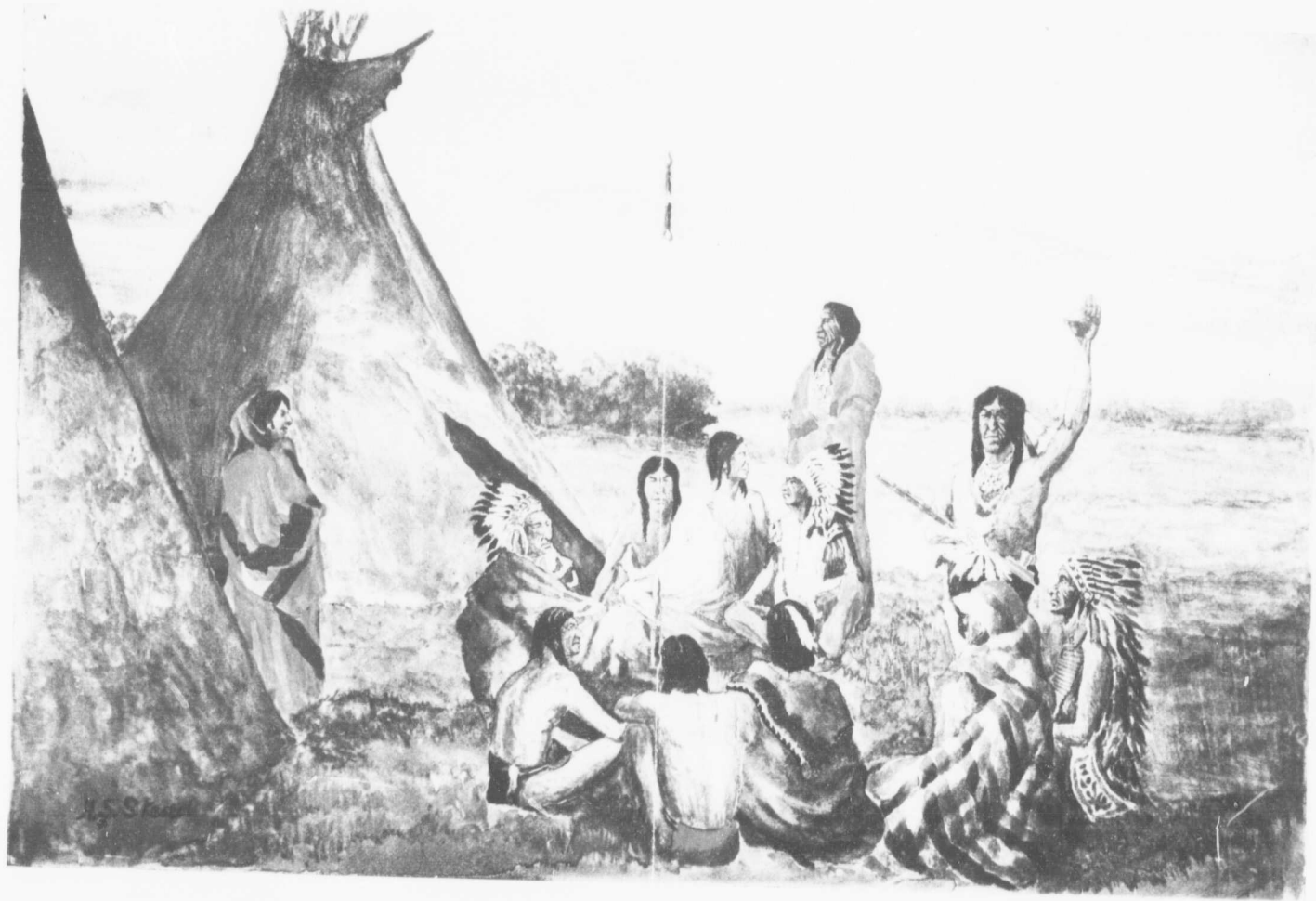
leaves, were quite generally used to mix with tobacco, or failing tobacco, to smoke alone. Kinne-kinick, sometimes called kille-kinick, is an Ojibway term, used originally to designate the mixture of dried inner bark or leaves with tobacco, but applied later to the dried inner bark of the red willow. This, mixed with tobacco, is at the present time smoked by preference quite generally by not a few of the Indians in the remote parts of Western Canada; and the officials of the Hudson's Bay Company at the trading posts in those far regions speak of the somewhat acrid odor of the kinne-kinick smoke as a familiar everyday experience which they have in time come to regard as not unpleasant. The Cree word for kinne-kinick is me-quo-pam-e-gook. Some of the old-timers in Winnipeg, who came West in the early seventies of the last century, still preserve their "fire bags"—decorated pouches that hung at the belt to hold plug tobacco and other necessities. And it was the regular thing to have some kinne-kinick in the bottom of the bag, and to flavor every pipeful of tobacco with a few pinches of it. The method of preparing kinne-kinick is to cut away the outer skin of the red willow bark with a knife, and then scrape the inner bark with the back of the blade, bringing it off in curled strips, which are dried before



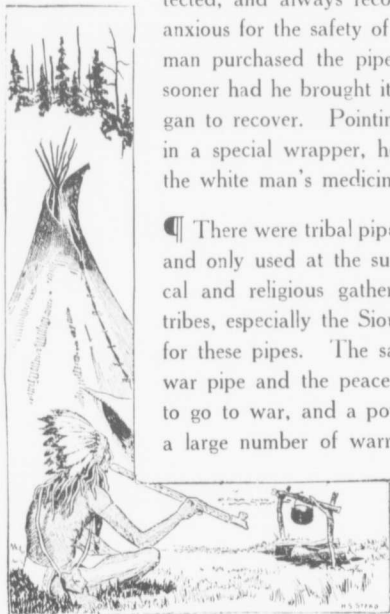
a fire and rubbed between the hands, and are then ready for use.

¶ When the Indians were in their lodges they used a common pipe, the master of the lodge filling it, and handing it to one of the men in the circle who lighted it. It was passed around, each one taking a few whiffs. Each smoker swallowed the last whiff of smoke and allowed it to pass through his nostrils. The Indians seldom smoked individually when in company, although each man carried his own pipe. The men never allowed the women to join them in smoking in company, but when the family was alone the husband and wife sometimes smoked together. The pipes of the women were small and plain, and when a company of them was assembled they passed the pipe around, like the men, each indulging in a few whiffs. Besides the common pipes, used upon every occasion, there was generally a sacred pipe, owned by the Indian, especially if he was a chief and in good circumstances. This was kept as a sacred talisman, whose presence in the lodge was believed to afford protection, and in time of sickness to exert a healing virtue. "During a period of sickness among the Blood Indians," writes Rev. John Maclean, "we were administering medicine to a child of one of the chiefs, named Blackfoot Old Wo-





man. It did not seem to regain its strength, and the father was very anxious for the recovery of his child. A change took place, and at last complete restoration to health. As we sat in the lodge, the chief informed us that several years ago the head chief, Red Crow, had purchased a medicine pipe from an Indian, which possessed great virtue, and he had given ten horses for it. We were rather suspicious about the price, but allowed the chief to relate his story. During all the time that Red Crow owned the pipe he had been protected, and always recovered from sickness. Being anxious for the safety of his child, Blackfoot Old Woman purchased the pipe from Red Crow, and no sooner had he brought it to his lodge than his child began to recover. Pointing to the pipe, neatly enclosed in a special wrapper, he said: 'That is stronger than the white man's medicine.' "



¶ There were tribal pipes, which were highly esteemed, and only used at the sun dance, and important political and religious gatherings. Among some of the tribes, especially the Sioux, sacred tents were provided for these pipes. The sacred tribal pipes included the war pipe and the peace pipe. When it was decided to go to war, and a powerful war party was desired, a large number of warriors were invited to a lodge,

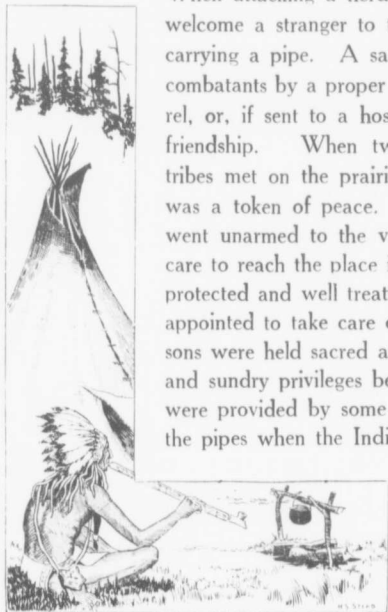
and after being addressed upon the subject, one of the chiefs filled the war pipe, and all who were willing to join the party smoked the pipe, and those who were unwilling did not put it to their lips. The peace pipe, having a long stem decorated with eagles' feathers, was used as a flag of truce, and the bearer was safe from molestation by the enemy. The common people were not allowed to touch these sacred pipes, and, indeed, they revered them so much that they were afraid to desecrate them in any way. When the peace pipe was smoked by strangers or former enemies, it was a token of friendship; and even though a great wrong might have been done to one tribe by another, as soon as the clouds of smoke ascended from the peace pipe there was rejoicing and peace. This was the burden of the song of the peace pipe, as given by Longfellow:

“Bury your war-clubs and your weapons,
Break the red stone from this quarry,
Mould and make it into peace pipes;
Take the reeds that grow beside you,
Deck them with your brightest feathers;
Smoke the calumet together,
And as brothers live henceforward.”

¶ The pipe stem was frequently carved and decorated with feathers, the carvings sometimes denoting the fact



that several persons belonging to different families lived in the same house and smoked the same pipe. Every feather was significant, and there was an elaborate ritual for the handling of the sacred pipes, disregard of which was believed to be sure to bring serious consequences to the tribe or some members of the tribe. If the pipe stem became clogged in smoking and would not "draw," the pipe-bearer was destined to be killed; if it fell to the ground, it was believed that the pipe-bearer or some prominent person would soon die. When attacking a herd of buffaloes, or going out to welcome a stranger to the camp, a man went out carrying a pipe. A sacred pipe placed between two combatants by a proper person generally ended a quarrel, or, if sent to a hostile tribe and smoked, secured friendship. When two men belonging to different tribes met on the prairies, if they smoked together, it was a token of peace. The bearer of a sacred pipe went unarmed to the village of a hostile tribe, taking care to reach the place in daylight, and always was he protected and well treated. There were men specially appointed to take care of the sacred pipes, whose persons were held sacred and who were entitled to divers and sundry privileges belonging to their office. Horses were provided by some of the tribes for transporting the pipes when the Indians were travelling. The wo-



men were not allowed to touch the sacred pipes, nor even to witness the ceremony of uncovering them.

¶ When Lieutenant-Governor Morris made the treaties in 1874 at Forts Carleton and Pitt, which are now villages in the new Province of Saskatchewan, there was performed by the Indians a pipe dance. The chiefs, medicine men and singers of the camp of Crees at Fort Pitt advanced toward the Lieutenant-Governor's tent in a large semi-circle, preceded by about twenty warriors on horseback, who sang and shouted as they went through various evolutions. When within fifty yards of the tent they halted, and those on foot sat down upon blankets spread on the ground for their convenience. The bearer of the pipe was named "The-Man-You-Strike-on-the-Back." This man carried in his hand a large and gorgeously adorned pipe, and walking slowly around the semi-circle, he advanced to the front, raised the stem to the sky, then slowly turned it toward the north, south, east and west. He then turned to the group seated on the ground, handed the stem to one of the young men, who commenced a low chant, at the same time performing a ceremonial dance, accompanied by the drums and singing of the men and women in the background. This dance was subsequently performed at Fort Carleton with four



pipes, the singers, dancers, and riders being more numerous. After the pipes were stroked by the Lieutenant-Governor and the Commissioners, they were presented to each of them to be smoked, and then laid upon the table, covered with calico and cloth, and returned to the pipe-bearers. The stroking of the pipe stem by the Lieutenant-Governor and the Commissioners signified that they accepted the friendship of the tribe.

¶ The pipe which accompanies this booklet is a reproduction in terra cotta of an ancient decorated Indian pipe carved from the red stone of the famous Pipestone Quarry—catlinite, as the stone is termed, in memory of the traveller, painter and writer who was the first white man to visit that sacred locality of the Indians and to give to the world a description of it. This authentic Indian pipe was sent to one of the leading potteries in Staffordshire, England, the order having been placed for the Free Press by Mr. W. J. Simpson, of Messrs. Robinson & Company, Winnipeg; and the result is an excellent copy of the handiwork of an aboriginal pipe carver and decorator ages ago, who little dreamed that he was fashioning for your behoof the model of a symbol of friendliness which the Free Press asks you to accept in token of its good wishes.





1901



1902



1903

The Manitoba Free Press

has marked the
Christmas Season in Previous Years
by the presentation:

- In 1901—Of a miniature sack of No. 1 Hard Manitoba Wheat.
- In 1902—Of a miniature sack of Kenzie's Penicman, made at Fort St. Pierre, a Hudson Bay Company post, seven thousand miles within the Arctic Circle, and 2,928 miles northwest of Winnipeg, accompanied by an illustrated booklet bound with a deerskin strap.
- In 1903—Of a Gopher Tail, mounted as a good luck bringer, accompanied by an illustrated booklet containing the Cree legend of the gopher, given in print for the first time.
- In 1904—Of a pen made from a quill of a Canada Wild Goose, with an illustrated booklet containing the Cree legend of the Wild Goose, given in print for the first time.
- In 1905—Of a Flax and Steel, with an illustrated booklet containing the Cree legend of the origin of the caribou in print for the first time from a manuscript copied of an officer in the service of the Hudson's Bay Company, dated in the year 1817.



1904



1905

W. S. STANLEY

RURAL WESTERN CANADA

THE BREAD BASKET OF THE BRITISH EMPIRE.

Length	miles	1,300
Breadth	"	490
Area	acres	550,000,000

ACREAGE UNDER CULTIVATION, 1906.

Wheat	4,619,827	acres.
Oats	2,024,127	"
Barley	591,393	"

Total..... 7,235,347 "

or only about 5 per cent. of the total arable area.

YIELDS OF WHEAT BY YEARS.

1902	67,034,117	Bushels.
1903	56,146,027	"
1904	54,390,678	"
1905	84,175,226	"
1906 (Estimated).....	90,000,000	"

AVERAGE YIELDS OF WHEAT PER ACRE FOR TEN YEARS.

Western Canada	18.95	Bushels
Minnesota	14.	"
Kansas	12.	"
Missouri	11.	"
North Dakota	12.4	"
South Dakota	10.9	"

FLOUR MILLING CAPACITY.

	Bbls. per Day
Winnipeg to Thunder Bay, Lake Superior.....	17,000
West of Winnipeg	18,565
Total	35,565

ELEVATOR CAPACITY.

	Bushels.
C.P.R. Winnipeg and Thunder Bay, Lake Superior....	12,365,000
C.N.R. Winnipeg and Thunder Bay, Lake Superior....	7,851,000
C.P.R. West of Winnipeg	25,118,600
C.N.R. West of Winnipeg	5,561,600
Alberta Railway and Irrigation Co.....	156,000
Total	51,642,200

RAILWAYS.

Canadian Pacific mileage	4,199
Canadian Northern Railway mileage	2,489
Grand Trunk Pacific Railway mileage (projected to be completed by 1911)	3,000
Constructed during last three years—	
	1904 1905 1906
Canadian Northern Railway, miles	539 440 197
Canadian Pacific Railway, miles	335 72 207
Great Northern Railway, miles 145

IMMIGRATION INTO WESTERN CANADA.

Year ending June 30th.	United States.	British	Other Countries.	Total
1901	17,958	11,810	19,381	49,149
1902	21,672	17,259	28,448	67,379
1903	47,780	41,787	38,797	128,364
1904	43,172	50,915	36,242	130,328
		British and Other Countries.		
1905	43,543	102,723		146,266
1906	57,796	131,268		189,064

WINNIPEG

THE CAPITAL OF THE PROVINCE OF MANITOBA AND
COMMERCIAL METROPOLIS OF WESTERN CANADA.

Population, 1906	101,057
Total assessable property, 1906	\$80,511,725
Rate of taxation, 1906	17.80
Building permits, 1906	\$12,760,450
Local improvements, 1906	\$ 1,071,633
Area, in acres, 1906	12,390
Area of public parks, 1906	(acres) 216

GROWTH OF POPULATION.

(City Assessor's figures.)

1874 (year of incorporation)	1,820
1885	19,574
1898	39,384
1902	48,411
1903	56,741
1904	67,262
1905	79,975
1906	101,057

GROWTH OF ASSESSMENT.

1901 real and personal property	\$26,405,770
1902	28,615,810
1903	36,373,400
1904	48,214,950
1905	62,727,630
1906	80,511,725

The value of exempted property in the city is placed by the assessor at \$15,125,030, which would bring the total of assessable and non-assessable to \$95,639,755.

BUILDING PERMITS.

The following table gives the number of new buildings erected in each year since 1901, with their registered value—

	No. of Buildings.	Value.
1901	736	\$1,708,557
1902	972	2,408,125
1903	1,593	5,689,400
1904	2,268	9,651,750
1905	4,999	10,450,150
1906	4,176	12,760,450

Considerably more than the usual percentage of the new buildings of 1906 were homes. Residential building was the feature of the year's movement.

LOCAL IMPROVEMENTS.

The 1906 expenditures upon local improvements were heavier than ever before. The following table shows the figures for the year, with comparisons. The totals include sidewalks, sewers, pavements, boulevards, street openings, etc.—

1901	\$27,029
1902	287,201
1903	469,294
1904	432,689
1905	907,803
1906	1,071,633

BANK CLEARINGS.

One of the most remarkable features of the growth of Winnipeg is the rapidity with which bank clearings increase. Following are the more recent figures—

	Total
1901	\$106,956,729
1902	188,370,003
1903	246,108,006
1904	294,601,437
1905	369,868,179
1906	504,585,914

CUSTOMS RETURNS.

Customs collections at the City of Winnipeg by years since 1901 show as follows:

1901 (to June 30)	\$ 975,880
1902	1,492,469
1903	1,936,811
1904	2,691,252
1905	2,705,664
1906	3,629,672

INLAND REVENUE RECEIPTS.

Inland revenue collections at the port of Winnipeg by years since 1901 show as follows—

1901	\$ 537,958
1902	627,881
1903	775,783
1904	914,189
1905	1,060,685
1906	1,148,723

WINNIPEG AS THE STRATEGIC POINT IN AN ADVERTISING CAMPAIGN IN WESTERN CANADA

The Free Press covers Winnipeg more thoroughly perhaps than any other city in America is covered by one paper.

The Free Press maintains its own delivery in the City of Winnipeg. Its circulation campaigns are conducted with a maximum of effectiveness, as the records of distribution show exactly where circulation may be secured, and when such opportunities present themselves they are taken advantage of regardless of cost.

As a result no other medium or combination of mediums, no plan of house to house distribution can cover Winnipeg as thoroughly as the Free Press.

In fact, many Winnipeg merchants use the Free Press city list in mailing their booklets and circular matter, considering it more complete and up-to-date than the city directory itself.

The following figures incontrovertibly establish the effectiveness of the Free Press circulation methods in the City of Winnipeg:

Population of the City of Winnipeg Government census taken in June last (the actual population, according to the official figures of the city assessor is 101,057).....	90,216
Number of buildings in Winnipeg, including factories, warehouses, stores, offices, etc. (estimate, city assessor)	16,100
Number of water takers (figures from City Water Works Department)	13,800
Number of Free Presses sold in City of Winnipeg—Daily average for December, 1906.....	19,023
Divided as follows—	
Delivered direct to the homes by the Free Press carrier boys (number of boys employed exclusively by the Free Press, 180). Copies per day....	16,134
Sales by newsboys on the street. Copies per day.....	1,105
Sales by bookstores, news stands, hotels, etc. Copies per day	1,007
Counter sales and files. Copies per day	777

It is evident, therefore, that the Free Press performs the remarkable feat of selling every day in the City of Winnipeg more copies of the paper than there are actually buildings according

to the official figures, and also of delivering direct to the home almost as many papers every day as there are buildings. It must also be borne in mind that some one or two thousand houses in the City of Winnipeg are occupied by foreigners who cannot be reached by any English speaking publication.

Of course this remarkable showing is only rendered possible by the fact that in a number of blocks and apartment houses more than one copy of the paper is taken.

These figures clearly establish what an actual canvass of the houses in the entire city showed a year and a half ago, and would show again to-day, that Winnipeg is thoroughly covered, north, south, east and west by the Free Press, and that the merchant or manufacturer who solicits the patronage of the people of Winnipeg can secure the best results by confining his appropriation entirely to the columns of the Free Press.

That this policy is thoroughly practicable is demonstrated by the fact that a number of the most successful merchants of Winnipeg persistently pursue it, while many others give the Free Press the bulk of their appropriation.

FACTS ABOUT THE FREE PRESS

Year.	Daily Edition.	Weekly Edition. Average.
1902	15,341	10,672
1903	18,824	13,640
1904	25,693	15,891
1905	30,048	16,454
1906 December	36,826	21,500

The Free Press was the first Canadian newspaper to adopt the flat rate, the only fair rate to the advertiser, and is to-day the only absolutely flat rate paper in the Dominion. No arbitrary binding contracts, no short rates if you pull out—in fact, you are invited to withdraw if your advertisement fails to pay.

The Free Press is the only newspaper in Western Canada that permits its advertisers or their representatives to examine its circulation records.

An examination of Rowell's American Newspaper Directory for 1906, 1901, 1902, 1903, 1904, 1905, 1906, reveals the fact that in the three provinces of Manitoba, Saskatchewan and Alberta, THE MANITOBA FREE PRESS, morning and evening editions, has a higher rating than is accorded to all the other daily papers combined, and the WEEKLY FREE PRESS AND PRAIRIE FARMER has a larger circulation than is accorded to any other weekly.





