



Standish & Preece, photo.

See "Orange Blossoms."

THE RECENT COOK-WILKIN WEDDING IN CHRISTCHURCH.

The Three Richest Men in Klondyke.

REMARKABLE STORY OF A KLONDIKE GOLD PRINCE.

Many stories, more or less true, have been told since the first gold find in the Klondike regions of miners who, in a marvellously short space of time, have become possessed of huge fortunes—sometimes through enterprise, but more often through a stroke of good luck. It is no exaggeration to say, however, that all records of suddenly acquired fortunes in the above-mentioned goldfields have been totally eclipsed by the case of George Cammack, who now enjoys the distinction of being absolutely the richest man in the Klondike country.

Five years ago Cammack was eking out his existence in the occupation of salmon-fishing, and, until he was lucky enough to discover gold near where Dawson City now stands, probably never in his life possessed 100 dol., at one time. Now, however, he estimates that he is worth 1,500,000 dol., which fortune he has acquired in the short space of about four years. His rentals alone of ground sites at Dawson City and in the surrounding district bring him in over £20,000 a year, besides which he owns several of the richest paying mines in that part of the country outright.

He first found gold in a small rivulet which empties itself into Klondike Creek, and in a week he panned over 160oz. of gold. The news of Cammack's find practically started the great rush to the Klondike regions by men from all parts of the world. It was chiefly by trading in claims, however, that Cammack made the greater portion of his money. He once sold a great area of previously worthless swamp land, near Dawson City, for £1500 an acre, although the whole tract had never cost him one shilling. On another occasion he bought a mine for £320, and after working it for a short time sold it again for £11,000. In fact, everything he touched seemed to turn into gold, and anything that Cammack wished to sell was eagerly snapped up at his own terms by other miners, so blindly did they believe in his good luck.

This Klondike gold prince still lives in Dawson City, in an insignificant

log cabin, with his wife and children. The former, strange to say, is an Indian squaw who can neither read nor write. But although he lives in a somewhat mean and beggarly style, Cammack is by no means a miserly man. He recently gave £2000 towards the support of the poor and sick of Dawson City, as well as £1000 towards the building of a Methodist church, although, it is said, he never attends a place of worship himself. In fact, he is ever ready to put his hand into his pocket when asked to subscribe to a good and genuine cause.

Four years ago Jacob B. Halsey, who is now one of the richest men in Alaska, obtained a living by working as a labourer for the Southern Pacific Railway Company in California. Previous to that he used to tramp about the country from one place to another doing any odd jobs which came in his way, and thus earning just enough to keep body and soul together. He tramped 300 miles across the wilds of Alaska, because he had no money to pay his steamboat fare up the Yukon River.

When the news of the Klondike gold discoveries first got abroad in 1896 Halsey joined the first stampede of gold-seekers to Dawson City, and was lucky enough to stumble upon the richest claims on the Eldorado Creek. In less than twelve months he dug over £15,000 worth of gold out of his claims, and afterwards sold them for £10,000. He then bought two more claims, and after working them for a short time sold them for nearly six times as much as he gave for them. And so by buying, partly working, and then selling the claims Halsey quickly amassed wealth, and now has to employ an accountant and lawyer to attend to his various business and mining interests.

The third richest man in the Klondike regions is the Rev. Matthew M. Anderson, who in a short space of two years acquired a fortune of something like £100,000. For eleven years previous to 1898 he fulfilled the duties of a Lutheran missionary among the Eskimo natives along the Yukon River, at an annual salary of £80. In 1898, however, a native told him of the Eskimo finds of golden nuggets at Cape Nome. The missionary and a party of friends visited this particular part of the Klondike regions, and were the original white gold miners there. Consequently they located the richest claims, and although Mr Anderson was recently invited to sell four which he owned for £70,000, he declined to part with them.

The Late Rev. E. Best.

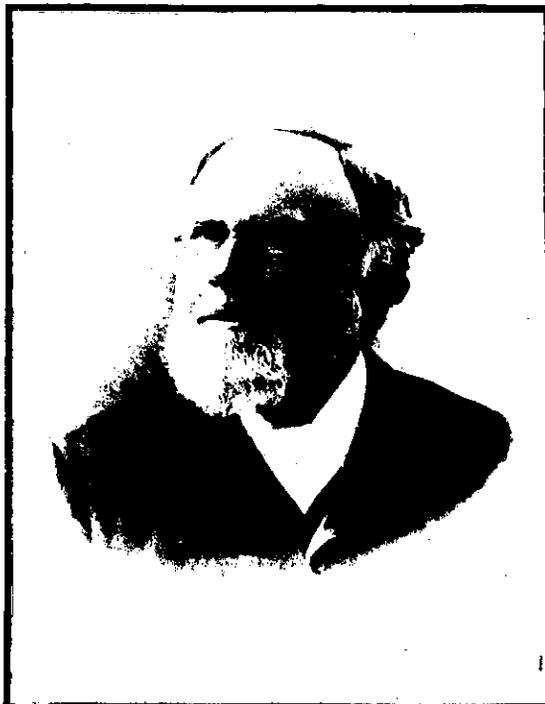
Deep regret was expressed in all parts of Auckland on Monday when it became known that the Rev. E. Best had died suddenly while conducting evening service at the Union Free Church, Wellesley-street. The reverend gentleman's end came with such suddenness that a painful shock was caused to all who knew him, either as a personal friend or as a minister. Just at the commencement of the service Mr Best asked for a hymn-book of larger print, and one was handed to him, when he suddenly said "What?" and fell forward into the arms of Mr R. H. Swales and expired immediately. The body was removed to the vestry and the service

brought to a close. There is little doubt that death was due to heart disease.

Mr Best had, at the invitation of the congregation of the Mount Eden Wesleyan Church, taken the service there in the morning, a trap being sent to town to convey him to the church. He walked back to town in the afternoon, and complained of feeling tired. He had undertaken to take the evening service at the Union Free Church, and went down Franklin Road, across Freeman's Bay, and up Wellesley-street West. Near the church he complained to Mr Shepherd Allen that the hill had made him tired. He died almost immediately on entering the church. On November 9th, Mr Best was with the Rev. W. J. Williams at Motutapu, and after they had ascended the hill Mr Best complained of pain in his left arm and singing noises in his head. He made a similar complaint on Sunday morning.

Mrs Best, who was attending service at St. John's Wesleyan Church, Ponsonby, was called out of church and the sad news communicated to her. The news was announced to the congregation by the Rev. W. Ready, who closed the service with a prayer for the bereaved family. At the Pitt-street Wesleyan Church the Rev. J. H. Chapman announced the sad news, and Handel's "Dead March" was played by Mr Forbes, the organist. At St. David's Presbyterian Church, where Mr Best frequently preached during the recent vacancy, prayer was offered up when the news was announced, and the "Dead March" was played by the organist (Mr Warner).

Mr Best was in his 75th year, and the 51st of his ministry. Originally connected with the Wesleyan Church in Ireland, he came 21 years ago to the colony, being stationed at first at Dunedin. He subsequently served in Christchurch, at the Thames, in Auckland, and in Napier. From this last place he took a trip Home, owing to ill-health, and on returning to the colony settled in Auckland as a supernumerary, some eight and a-half years ago. He helped many churches, in his spare time, not only of his own but of other denominations. Only two or three weeks ago he went to New Plymouth to take Mr Serpell's place in that town for a short time. The deceased gentleman was a friend of all, and was known to all denominations as a broad-minded, Christian man. He had evidently expected the end to come soon, and perhaps the one that came to him, for he had his grave prepared at Purewa cemetery. The deceased gentleman leaves a widow, three sons, and nine daughters, three of the latter being married.



Bartlett, photo.

THE LATE REV. E. BEST, WESLEYAN MINISTER.