Roger Burt. *Miners, Mariners and Masons: The Global Network of Victorian Freemasonry.* Exeter, Devon, UK: University of Exeter Press: 2020; 343 pp., 14 b&w illus., 4 maps, 16 tabls., 11 figs., notes, bib., ind., 21 append., paper (from the author), £25. ISBN: 978190583624

Roger Burt is a respected and very able historian of mining and the social history of mining camps and towns. This book is a bit of a departure from his previous work; it is as much a defense of the role of Freemasonry—almost in the form of special pleading—as a historical analysis of the role of the Masonic order in the lives of miners and mariners.

The first chapters in his book deal with the appeal that the Masonic order held for Cornishmen, especially the migratory among them, those not fixed in place. Mariners were the most obvious of those, but Cornish mine workers were next. Mines played out, putting miners on the move to places about which they often knew little, among men unfamiliar to them. Burt's best accounts are of them.

Burt discusses the fraternal and ritualistic aspects of Freemasonry, part of the order's appeal. But, as he makes clear, what most attracted men to Masonry were the connections that it offered. Established lodges could provide wandering miners with information about housing, about where credit could be had, and about social life—where the brothers drank their ale or danced and sang their songs. Most important, fellow Masons knew where the jobs were, and—though Burt says very little about this—where they were controlled by Masons and where secret Masonic handshakes meant Masonic job preference.

Burt's neglect of this last issue is not important in those parts of the book that deal with Cornwall. The jobs in Cornish mines went to Cornishmen. But Burt's is a discussion of what in his subtitle he calls a "global network of Victorian Freemasonry." Canadian, Australian, and South African mines drew from ethnically mixed labor markets; the Cornish who went there encountered some strange and alien sorts, and Masonic job preference came to have an ethnic and national—and, indeed, a British imperial—as well as a fraternal dimension. Burt's emphasis, understandably, is on how Masons took care of one another: Masonic network inclusiveness. But, particularly in America, inclusiveness involved inevitably the exclusion of those not in the network.

Here is an example from the place with which I am most familiar. Butte, Montana, was once the largest, the most productive, and the most important of the world's mining towns. Many Cornish Masons made their way there; they even established the Mount Mariah cemetery for those wandering fraternal brothers—and cousins—whose lives ended there. Burt says nothing about Butte. He ignores it, which strikes me as noteworthy. It also, however, causes me to wonder if Burt's neglect of Butte was intentional, or at least unavoidable. Butte was run by the Irish and was overwhelmingly Catholic. Masonic connections there and elsewhere in America were more ethnic and religious than fraternal; Burt's "global network" description doesn't make that clear.

Burt correctly points out that Catholics could be Masons. He does not, however, deal adequately with the felt and known reality of the anti-Catholicism of American Masons. The Orange Order drew strongly from the ranks of Freemasonry and borrowed freely from Masonic rituals and fraternal practices. So did the Know-Nothing Party, the California and Montana Vigilantes, the American Protective Association, and the Ku Klux Klan. American Freemasonry was not just a way of showing that you took an oath to be polite and an upright citizen; it was a badge of Protestantism—and, in context, Anglo-Saxonism—as well as respectability; and this at a time when "racial" and religious "identities" counted for something.

The Masonic Order's claims that it did not discriminate on the basis of religion and race were all but meaningless. Catholics—in Butte, as elsewhere—needed no clerical or hierarchical proscriptions to treat Masonry with suspicion and hostility. The Catholic Knights of Columbus, for example, did not begin—as Burt alleges—to counter Masonry as such; it began to counter anti-Catholicism, Masonic included. There was a sharp nativist edge to American Masonry. Burt knows that. Arguing that Freemasonry was a force for good—and Burt makes a decent argument that it was—is not reason enough for him to dull that edge.

The sections of Burt's book on Cornwall are informative and tell an important story. But that story does not play well in the context of America's mining regions; they were too "cosmopolitan." The American mining labor force was too ethnically and culturally mixed. That diversity and the nativism that accompanied it aroused what may always have been prejudice nascent in Freemasonry. Either way, the "Victorian network" in America took to the nativist cause with an unseemly eagerness. Burt minimizes, when he does not entirely ignore, the deep ethnic and cultural tensions in that labor force; he ignores as well the fact that the American Masons had at least something to do with those tensions.

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Franklin White. *Miner with a Heart of Gold: Biography of a Mineral Science and Engineering Educator.* Victoria, BC: Friesen Press: 2020; 252 pp., 21 b&w illus.; notes, 3 append., paper, $15.99. ISBN: 9781525577666

Underappreciated, perhaps, in histories of mining, has been the role of formal education. As mineral development became an increasingly complex economic, technological, and social undertaking during the industrial era, so developed an academic infrastructure to advance it. First college mining programs were founded at Freiberg, Saxony, in 1765, at London in 1851, and then throughout the British diaspora at New York in 1864, Ballarat in 1870, and Montreal in 1871. These institutions and those that followed would train the managers and provide much of the research that have supported the industry ever since.

In *Miner with a Heart of Gold*, author Franklin White recounts the life of his father, Frank Thomas Matthews White, "mineral science and engineering educator," born in Melbourne, Victoria, Australia, on 16 September 1909. After graduating with a bachelor's degree in metallurgical engineering from the University of Melbourne in 1931, White began his career in the industry with an appointment as metallurgical chemist at the Wiluna Gold Mines company in Western Australia. Among other notable developments while there, White met, and in 1935 married, Tessie Marian Nunn, a lifelong union that produced daughter Hilary and son Franklin.

After six years of holding various technical and managerial jobs in the western goldfields, in July 1937 White accepted an appointment in the British colonial service to Fiji to establish a department of mines in the colony and serve as mine inspector. White spent eight years there, including the tense early part of the Second World War, which compelled a fourteen-month evacuation of Tess and Hilary to New Zealand. With the war officially ended in September 1945, White was reassigned to help revive the war-damaged tin-mining industry in Malaya, itself wracked with conflict due to the war itself and to the resulting erosion of the British Empire. This posting—which at its beginning entailed another nearly year-long separation from his family—lasted until White was granted an extended leave in mid-1949.

Although he worked nearly as long in and with the industry as he did at universities, the author emphasizes White's subsequent academic contributions. Not wishing to return to fraught postwar Malaya and having long considered becoming an educator, in February 1950 White accepted