

Indianapolis published Johnny Gruelle's *Orphant Annie Story Book*, which was a series of stories and illustrations based on Riley's poem "Little Orphant Annie." Johnny Gruelle died January 9, 1938.

Although the title of the book identifies Gruelle as the creator of Raggedy Ann and Andy, Patricia Hall rightly devotes half of her book to other significant contributions Gruelle made as an illustrator, cartoonist, writer, and businessman. Hall provides an impressive list of published books written and/or illustrated by Johnny Gruelle, a checklist of magazine and newspaper appearances of his work, and a detailed bibliography of principal sources. The numerous reproductions of photographs, cartoons, and drawings greatly enhance the biographical study of this very talented Hoosier artist.

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The Great American Outlaw: A Legacy of Fact and Fiction. By Frank Richard Prassel. (Norman: University of Oklahoma Press, 1993. Pp. xvi, 412. Illustrations, notes, bibliography, index. \$29.95.)

Dillinger: The Untold Story. By G. Russell Girardin with William J. Helmer. (Bloomington: Indiana University Press, 1994. Pp. xix, 345. Illustrations, sources, index. \$27.50.)

The outlaw life is every child's fantasy, and what is an adult but a child writ large? Hamlet considered it ("to take arms against a sea of troubles"); Don Quixote did it. Storytellers from forgotten balladeers to today's crop of movie makers have catered to a universal fascination with the individual who stands apart from society, flouting its rules, defying its conventions, reaping its fruits without bearing its burdens, living life on his own terms, writing his own code. There is something in everyone that responds to the idea of the universal Robin Hood, the fleeting wish to chuck everyday responsibility and live life on the outside, finally to check out in a blaze of glory, leaving behind a heroic memory.

Outlaw legendry has permeated American culture for two centuries even though as Frank Richard Prassel demonstrates in *The Great American Outlaw*, it is mostly the same story over and over—the story older than Robin Hood (who may have been four people, or just one, or nobody at all)—of the loner who defies everything society regards as decent and in the process earns the reader's admiration and even affection. From Hereward the Wake, foe of William the Conqueror, to Blackbeard the Pirate, Billy the Kid, Belle Starr the Bandit Queen, and Jesse James, Sam Bass, John Dillinger, and Patty Hearst to the movie characters played by Charles Bronson, Clint Eastwood, and David Janssen, the legend is the same: the

outlaw is a victim-turned-foe of a corrupt society, one who afflicts the comfortable, comforts the afflicted, and lives and dies true to his or her own high code of honor.

As Prassel shows in case after case, the reality behind these hundreds of legends is, of course, different from the legends themselves. Outlaws are mostly common thugs, living a life that is nasty, brutish, and short. Still, the power of their legends will always override the reality of their sociopathic careers. They are the criminals citizens want the government to suppress; at the same time they are the heroes celebrated in song, story, book, and film. It is this split in the popular American mind that Prassel explores with wit, good writing, and careful scholarship.

In a mostly chronological history of outlawry, Prassel weaves fact and legend into a narrative that is as informative as it is engaging, whether he addresses the legal basis of outlawry or the origins of American ballads about outlaws (several of which are included in the appendix). The history of legend is clearly as important to Prassel as the history of fact, so his book is refreshingly free of ham-handed "debunking." Rather, he lets legend and reality stand beside each other so that readers can draw their own comparisons. And as to why Americans repeatedly have turned criminals into heroes, Prassel offers some interpretations, but he allows his readers to draw their own conclusions based on the wealth of information he offers.

Whether fact or legend, the record of criminals is an important part of American heritage. This is, accordingly, a useful book despite many minor errors (especially some fractured etymologies), and it is moreover a highly entertaining one for a work of careful scholarship supported by a large bibliography.

To Hoosiers, the most famous outlaw of the twentieth century was John Dillinger, the bad boy of Mooresville. G. Russell Girardin and William J. Helmer offer in *Dillinger: The Untold Story* an excellent case study of the type Prassel has described, a detailed explication of fact whose purpose is to demolish legend. Girardin first assembled his account in the 1930s, thanks to his access to Dillinger's attorney, Louis Piquett, and gofer, Arthur O'Leary. Fear of several underworld and political figures implicated in Dillinger's career kept the manuscript in a drawer until the 1990s, when Helmer—biographer of the tommygun—helped Girardin revise it. The result is perhaps the most comprehensive biography of a famous criminal, expanded by Helmer's interesting parallels between the careers of Dillinger and J. Edgar Hoover.

All the "untold" details are here, from the truth behind the wooden gun used in the Crown Point jailbreak to the real story of the "woman in red." Thanks to Helmer's expansions, the result is more than a record of a criminal's career; it is a thoughtful exploration of Dillinger's place in American history and of his enormous

influence on the development of modern law enforcement. It should, therefore, appeal to a wide audience, drawing the attention of scholars as well as crime buffs.

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The Fox Wars: The Mesquakie Challenge to New France. By R. David Edmunds and Joseph L. Peyser. (Norman: University of Oklahoma Press, 1993. Pp. xix, 282. Illustrations, maps, notes, bibliography, index. \$24.95.)

In a history of relations with the Indians that is usually characterized as relatively harmonious and tolerant, the French in eighteenth-century North America encountered three native groups that they set out deliberately to destroy. The story of their efforts against two of them, the Natchez and the Chickasaws, are relatively well known. The third confrontation, against the Mesquakies or Foxes of the western Great Lakes, has not been fully studied and is the subject of this new book. Drawing on a large body of hitherto unused French records, Edmunds and Peyser describe a scene of chaos, violence, and destruction and demonstrate that, in the history of Fox-French relations from the 1680s to the 1730s, there was no "middle ground" of peaceful accommodation.

Living in what is now central Wisconsin, the Foxes controlled the Fox-Wisconsin River waterway that linked Green Bay to the Mississippi. Ever at odds with the Eastern Sioux, Fox policy toward the French aimed at acquiring French trade goods and weapons while blocking French trade with the Sioux. French policy was to expand its trade empire into the upper Mississippi Sioux country and tap that large and lucrative market. In diametric opposition, the Fox and the French became mortal enemies.

Edmunds and Peyser detail the ways in which intertribal relations became less chaotic by the early eighteenth century, in part because of the establishment of Detroit in 1701. But the situation of the Foxes became more precarious. Factional discord over foreign policy inhibited Fox action, and the emergence of warriors in positions of political leadership isolated them from tribes that should have been supportive. During an extended battle in the Illinois Grand Prairie in 1730, the French and their native allies shattered the Fox, who were in flight to the Senecas. Reduced to a handful of people, the Mesquakies found sanctuary among the Sauks. Thus began a relationship that by the early nineteenth century was so close it appeared to the United States to constitute one confederated tribe.

Edmunds and Peyser have clarified a complex and not well known history. In a well-written narrative, the authors show that