corrugations of the pitcher lip, pitcher shape and lid markings and shape. As was pointed out in previous CPN articles regarding Dionaea, narrow endemism does not seem to prevent marked individual variations in the plants and the same might be true for Cephalotus. Only further cultivation and time will tell.

A CP COURSE IN MICHIGAN
by Larry Halcomb

A course on CP was recently held at the University of Michigan's Botanical Gardens. The class, very ably taught by Larry Mellichamp assisted by his wife Audrey, lasted two days, September 27 and 28, 1975.

The first day, Saturday, consisted of a lecture and open discussion on a brief history, kinds, trapping mechanisms and culture of CP. Everyone discussed and benefitted from sharing cultural information. Displays of books and plants along with microscope setups were scattered around the room in which the class was held. There was a slide show showing Don Schnell's and Fred Case's plants and greenhouses and many excellent pictures of CP in their natural habitat taken by Larry Mellichamp.

The second day, Sunday, started with a lecture on planting seeds, repotting plants, taking cuttings, etc. Then, in a greenhouse, these things were demonstrated and students were given actual plants to work with and keep. Among plants received were several Drosera filiformis, several Drosera binata var. multifida, Dionaea muscipula, Cephalotus follicularis(!!), several Utricularia species; seedlings of Sarracenia flava and Darlingtonia californica; seeds of Drosera filiformis, Drosera rotundifolia, Sarracenia oreophila, Sarracenia leucophylla, Sarracenia flava, Sarracenia purpurea; cuttings of Drosera filiformis, Drosera binata, and Drosera binata var. multifida.

To top it off, the group traveled to Mud Lake Bog about ten miles northwest of the Gardens where D. rotundifolia and S. purpurea grow abundantly in the wild. As eight weary, muddy students washed themselves off, not a complaint was heard. Everyone thought it well worth it.

HEALING (AND POISONING) WITH DROSERA
by Susan Verhoek-Williams

From ancient times to today plants have supplied either the major or the most important part of many medicines. In days when diseases and cures were linked with sorcery and philosophy, a plant as novel as Drosera was sure to be employed in medicine. Surely a plant which retained drops of dew even in the midday heat must have special powers, if not a special understanding with the Sun!

The alchemists of old, in their dual search for the universal remedy for disease and for the Philosopher's Stone which would turn "base" metals into gold, held sundews in high esteem. For medieval alchemists the Philosopher's Stone with its health-giving powers became not so much an actual object but rather the spirit of the world which caused all matter to be transmuted through various stages to the highest state, gold. The closest earthly substance to spirit is air, and therefore materials which had been in close contact with air were thought to contain some of the essence of the Stone. Hence, snow, rain and dew were considered to be part of the universal Elixir of Life. Dew was believed able to dissolve gold. Because it apparently was more "in tune" with the sun, the "dew" on a sundew was considered the most powerful.

In France, sorcerers (as alchemists were popularly known) used Drosera in their potions. Laymen ascribed to it both harmful and beneficial effects. A single plant brought into the house was thought to cause pernicious fever. Outdoors, however, one who searched for a sundew and rubbed its leaves over his skin on St. John's Eve would become indefatigable. Searching was necessary; a person who simply blundered upon the plants would be confounded and never find the spot again.

It was easy to tell if Droseras were nearby, at least so it was believed in the Bourbon region of France. There, it was said, the plants glowed at night and by day green woodpeckers marked the spot; they could be seen flying strangely as they maneuvered to pluck the sundews, which were used to harden their beaks.

Sorcerers and laymen alike collected the plant on St. John's Eve (Midsummer Eve), midnight being considered the time to gather the most effective plants. The gathering was perilous; the collector had to do his collecting walking backwards to avoid being followed by the devil. Devil or no, walking backwards in a bog at midnight would give a collector an uneasy feeling.

Men and women interested in more earthbound things than sorcery probably also experimented with sundews in their quest for cures. Sensitive people who handled the leaves may have