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and Mail Her name was  
Henrietta Lacks, but  
scientists know her as HeLa.  
She was a poor Southern  
tobacco farmer who worked  
the same land as her slave  
ancestors, yet her  
cells—taken without her

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knowledge—became one of the most important tools in medicine: The first “immortal” human cells grown in culture, which are still alive today, though she has been dead for more than sixty years. HeLa cells were



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vital for developing the polio vaccine; uncovered secrets of cancer, viruses, and the atom bomb's effects; helped lead to important advances like in vitro fertilization, cloning, and gene mapping; and have been

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bought and sold by the billions. Yet Henrietta Lacks remains virtually unknown, buried in an unmarked grave. Henrietta's family did not learn of her "immortality" until more than twenty years after her

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death, when scientists investigating HeLa began using her husband and children in research without informed consent. And though the cells had launched a multimillion-dollar industry that sells human biological

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materials, her family never saw any of the profits. As Rebecca Skloot so brilliantly shows, the story of the Lacks family—past and present—is inextricably connected to the dark history of experimentation

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on African Americans, the birth of bioethics, and the legal battles over whether we control the stuff we are made of. Over the decade it took to uncover this story, Rebecca became enmeshed in the lives of the Lacks

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family—especially  
Henrietta's daughter  
Deborah. Deborah was  
consumed with questions: Had  
scientists cloned her  
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to harvest her cells? And if  
her mother was so important

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to medicine, why couldn't her children afford health insurance? Intimate in feeling, astonishing in scope, and impossible to put down, *The Immortal Life of Henrietta Lacks* captures the beauty and drama of

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1834 – 31 January 1892) is one of the church's most famous preachers and Christianity's foremost prolific writers. Called the "Prince of Preachers," he was one of England's most notable ministers for most

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held his audiences spellbound. Many Christians have discovered Spurgeon's messages to be among the best in Christian literature. Edward Walford wrote in *Old and New London: Volume 6 (1878)* quoting an

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of bees—eager to secure at first the best places, and, at last, any place at all. After waiting more than half an hour—for if you wish to have a seat you must be there at least that space of time in advance—Mr. Spurgeon

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ascended his tribune. To the hum, and rush, and trampling of men, succeeded a low, concentrated thrill and murmur of devotion, which seemed to run at once, like an electric current, through the breast of every one

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present, and by this magnetic chain the preacher held us fast bound for about two hours. It is not my purpose to give a summary of his discourse. It is enough to say of his voice, that its power and volume are

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sufficient to reach every one in that vast assembly; of his language, that it is neither high-flown nor homely; of his style, that it is at times familiar, at times declamatory, but always happy, and often

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eloquent; of his doctrine,  
that neither the 'Calvinist'  
nor the 'Baptist' appears in  
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which is waged by Mr.  
Spurgeon with relentless  
animosity, and with Gospel  
weapons, against irreligion,

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cant, hypocrisy, pride, and those secret bosom-sins which so easily beset a man in daily life; and to sum up all in a word, it is enough to say of the man himself, that he impresses you with a perfect conviction of his



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