That sex ratio will be favored which maximizes the number of descendants an individual will have and hence the number of gene copies transmitted.

A desire to throw over reality a light that never was might give away abruptly to the desire on the part of what we might consider a novelist-scientist to record exactly and concretely the structure and texture of a flower.

Hardy’s weakness derived from his apparent inability to control the comings and goings of these divergent impulses and from his unwillingness to cultivate and sustain the energetic and risky ones.

Virginia Woolf's provocative statement about her intentions in writing Mrs. Dalloway has regularly been ignored by the critics, since it highlights an aspect of her literary interests very different from the traditional picture of the “poetic” novelist concerned with examining states of reverie and vision and with following the intricate pathways of individual consciousness.

As she put it in The Common Reader, “ It is safe to say that  
not a single law has been framed or one stone set upon  
another because of anything Chaucer said or wrote; and yet,  
as we read him, we are absorbing morality at every pore.”

With the conclusion of a burst of activity, the lactic acid  
level is high in the body fluids, leaving the large animal  
vulnerable to attack until the acid is reconverted, via  
oxidative metabolism, by the liver into glucose, which is  
then sent (in part) back to the muscles for glycogen  
resynthesis.

Although Gutman admits that forced separation by sale was  
frequent, he shows that the slaves' preference, revealed most  
clearly on plantations where sale was infrequent, was very  
much for stable monogamy.

Gutman argues convincingly that the stability of the Black  
family encouraged the transmission of—and so was crucial in  
sustaining—the Black heritage of folklore, music, and  
religious expression from one generation to another, a  
heritage that slaves were continually fashioning out of their  
African and American experiences.

This preference for exogamy, Gutman suggests, may have  
derived from West African rules governing marriage, which,  
though they differed from one tribal group to another, all  
involved some kind of prohibition against unions with close  
kin.

His thesis works relatively well when applied to  
discrimination against Blacks in the United States, but his  
definition of racial prejudice as “ racially-based negative  
prejudgments against a group generally accepted as a race in  
any given region of ethnic competition,” can be interpreted  
as also including hostility toward such ethnic groups as the  
Chinese in California and the Jews in medieval Europe.

Such variations in size, shape, chemistry, conduction  
speed, excitation threshold, and the like as had been  
demonstrated in nerve cells remained negligible in  
significance for any possible correlation with the manifold  
dimensions of mental experience.

It was possible to demonstrate by other methods refined  
structural differences among neuron types; however, proof was  
lacking that the quality of the impulse or its condition was  
influenced by these differences, which seemed instead to  
influence the developmental patterning of the neural  
circuits.

Although qualitative variance among nerve energies was never  
rigidly disproved, the doctrine was generally abandoned in  
favor of the opposing view, namely, that nerve impulses are  
essentially homogeneous in quality and are transmitted as  
“ common currency” throughout the nervous system.

Other experiments revealed slight variations in the size,  
number, arrangement, and interconnection of the nerve cells,  
but as far as psychoneural correlations were concerned, the  
obvious similarities of these sensory fields to each other  
seemed much more remarkable than any of the minute  
differences.

Although some experiments show that, as an object becomes  
familiar, its internal representation becomes more holistic  
and the recognition process correspondingly more parallel,  
the weight of evidence seems to support the serial  
hypothesis, at least for objects that are not notably simple  
and familiar.

In large part as a consequence of the feminist movement,  
historians have focused a great deal of attention in recent  
years on determining more accurately the status of women in  
various periods.

If one begins by examining why ancients refer to Amazons, it  
becomes clear that ancient Greek descriptions of such  
societies were meant not so much to represent observed  
historical fact—real Amazonian societies—but rather to  
offer “ moral lessons” on the supposed outcome of women's  
rule in their own society.

Thus, for instance, it may come as a shock to mathematicians  
to learn that the Schrodinger equation for the hydrogen atom  
is not a literally correct description of this atom, but only  
an approximation to a somewhat more correct equation taking  
account of spin, magnetic dipole, and relativistic effects;  
and that this corrected equation is itself only an imperfect  
approximation to an infinite set of quantum field-theoretical  
equations.

The physicist rightly dreads precise argument, since an  
argument that is convincing only if it is precise loses all  
its force if the assumptions on which it is based are  
slightly changed, whereas an argument that is convincing  
though imprecise may well be stable under small perturbations  
of its underlying assumptions.

However, as they gained cohesion, the Bluestockings came to  
regard themselves as a women's group and to possess a sense  
of female solidarity lacking in the salonnieres, who remained  
isolated from one another by the primacy each held in her own  
salon.

As my own studies have advanced, I have been increasingly  
impressed with the functional similarities between insect and  
vertebrate societies and less so with the structural  
differences that seem, at first glance, to constitute such an  
immense gulf between them.

Although fiction assuredly springs from political  
circumstances, its authors react to those circumstances in  
ways other than ideological, and talking about novels and  
stories primarily as instruments of ideology circumvents much  
of the fictional enterprise.

Is this a defect, or are the authors working out of, or  
trying to forge, a different kind of aesthetic?