

—that is to say, when all the ideas which we had gathered from it shall have passed from our mind—the motor elements in moments of restlessness will place upon our lips the words of the poem, while all the time our intellect may be occupied with some widely different matter.

Now, whether it be a poem we unconsciously recite, or a series of remembered movements we unconsciously go through with the fingers or limbs, in either case the movements will be performed in a fixed order, viz., in the order in which they have been practised. Never without the interference of the intellect do we recite a line backwards which has not been learned in that way. Words, when learned in rotation or succession, are remembered as ordinary barren movements. If any one word in the series is left out, we require to begin anew in order to remember what follows. As in humming an air, a false note may put us all astray. Those who have never learned to recite the letters of the alphabet backwards can only do so by an utmost effort of the attention.

We see, then, that *motor* memory has its disadvantages. It is true that it is more stable and persistent than *psychical* memory. It is rare that one forgets how to swim or how to skate after he has once learned. A poem thoroughly learned “by heart” is learned for good; and, indeed, the most meaningless rhymes or combinations of words are often the most perfectly remembered. Nevertheless, *motor* memory should never be substituted for *psychical* memory, when ideas, not mere movements, are to be remembered. For intellectual impressions, though tending to fade more quickly than motor impres-