

Yet if we consider a little, it must be apparent that all memory does not belong to consciousness. There is the unconscious as well as the conscious memory. Consciousness is little concerned with those numerous bodily movements which we daily execute with such ease. The intellect of the skilled musician does not guide—or even follow—his fingers in the execution of a piece of music. The mind knows little of those complex movements which take place in walking, running or dancing. Still less in speaking has the intellect to remember how to adjust each little fibre and muscle in order to produce a desired word. That which makes possible all these complex and varied movements, is the memory of the muscles and of the *motor nerves*. Memory is not confined to consciousness; the whole nervous system remembers.

But the memory of the *motor nerves*—or, as it has been very appropriately called by some psychologists, *motor memory*—differs from the *intellectual* or *psychical* memory in some very marked respects. For instance, a juggler who has practised a series of movements, would be unable to perform them in a different order to that in which he has practised them, nor could he commence anywhere in the series and continue them on. Let him be disturbed but for one moment while performing, let him miss but one link in his chain of movements, and he is obliged to begin again at some point further back.

It is not necessary, however, to have seen a juggler performing in order to understand the peculiarities of *motor memory* just referred to. All who have heard the amateur at the piano, know that his playing consists chiefly in stop-