

A brief history of the Society logo

SOON after the end of the Second World War the Society embarked upon the now widespread love affair with the logo, an abbreviation of *logotype*, from the Greek *logos* ('word') and *tupos* ('image'). Since the word *psychology* derives from a combination of *psyche* (from the Greek for 'soul') and *logos*, Psyche, the character from Greek mythology, naturally came to be combined with the Society's name to make a pleasingly simple composition.

I was, at that time, the sole editor of the green-covered *Bulletin* (the forerunner of

See p.229 and pp.232–3 for news of BPS centenary events, and p.260 for Charles Abraham's review of his choice for the most influential book of the last century.



The Psychologist), so it fell to me to produce a jubilee issue to commemorate the 50 years since the foundation of the Society. It was to have white covers with green printing, and would display the new logo for the first time.

To ensure the authenticity of the legend of Psyche, I boldly consulted the most eminent and world-renowned art historian of the age. Sir Ernst Gombrich, whom

I knew to be both kind and to have unrivalled knowledge, was at that time Director of the Warburg Institute in London. He referred me to the Institute's librarian, George Trapp, who eventually succeeded him as Director.

Mr Trapp took me into the specialist Warburg Library, and to a folder marked 'Psyche', in which were various prints and drawings. He explained that although there were several versions of the story, the pictures could be roughly dated: the lamp which Psyche held in some of them indicated that they were probably Victorian; earlier pictures usually had no lamp. Images of Psyche showing her with wings were supposed to represent the belief that the word *psyche* had been translated earlier as the soul, or perhaps as a butterfly.

Psyche was beloved by Cupid (Eros, the god of love), who would visit her secretly at night but always vanished before dawn. In an effort to find out who he was she held a lamp over him, but some of the hot oil dripped and woke him, whereupon he fled. Psyche went in search of Cupid, but was captured and enslaved by Venus who treated her most cruelly. Ultimately she was, however, reunited with Cupid and was made immortal.

The design in the Society's logo shows a winged Psyche holding up a lamp in her left hand. She is encircled by a banner of the Society's name. We deliberately chose a Victorian drawing with the lamp, which, in

addition to its legendary significance, also symbolised learning. This seemed particularly appropriate for the Society.

The composition and drawing of the medallion was, I think, done in-house, and the whole project was much enjoyed by the participants. It is good that we still retain the classical image today.

The generous help of Sir Ernst Gombrich OM is gratefully acknowledged.

■ *Hannah Steinberg is Professor Emeritus of Psychopharmacology, University College London, and Visiting Professor, Middlesex University.*

The nun's tale

WILLY SLAVIN on his 'most influential person' – Sister Marie Hilda, founder of the Notre Dame Child Guidance Clinic.

GLASGOW, host city to the Society's Centenary Conference, can boast of being the home of the first child guidance clinic in the UK to be directed by a psychologist.

East London Child Guidance Clinic, which opened for evening consultations in Spitalfields in 1927, is usually given credit for being the first in its field. Cyril Burt had been asked to be the first director, but he declined and Emmanuel Miller, a prominent psychoanalyst, was appointed. However, in 1931, when Scotland's first child guidance clinic was opened it was under the direction of Sr Marie Hilda, lecturer in psychology at the Notre Dame Teacher Training College in Glasgow.

Marie Hilda Marley was born in Bishop Auckland in 1876. She joined the Sisters of Notre Dame in Liverpool in 1898. After gaining a first in history in London she studied psychology at the University of Louvain. She opened the Notre Dame Child Guidance Clinic in Glasgow as an extension of her work there in teacher training. The college was already experimenting in various fields and had a primary school simply known as 'the Montessori'.

In her clinic she directed a team whose 'full service' offered input from psychiatry, psychology and psychiatric social work. Later she included a neuropathologist, a speech therapist and

a play therapist. In those days of empire parents brought children from all over the world to the clinic. Her main influence was in creating an education-centred model of child guidance that has remained the norm in Scotland.

She was diminutive, described as a 'bustling, cheerful, kindly, miniature dynamo'. She held the forthright view that 'we are all abnormal' and had an approach to families in difficulties that endeared her to her adopted fellow citizens until her death, in post, in 1951. Despite support from her superiors she encountered suspicion of psychology from members of the Church. She declared that in certain situations prayer was 'no good' and once advised a prominent Jesuit to become an atheist for a couple of weeks! She was a fellow of the Society and hosted several of its meetings, in her clinic, in the 1930s.

She made no secret of her considerable deafness and had the habit of holding on to the sleeve of interlocutors to facilitate her ability to lipread. Her legacy, the Notre Dame Family Centre, is currently preparing to celebrate its 70th birthday in excellent health, having continued her pioneering spirit by adding Scotland's first adolescent unit in 1967.

■ *Willy Slavin is at the Notre Dame Family Centre, Glasgow.*