Propositions Concerning Animal Magnetism,
by Anton Mesmer, 1779 [1]

[Sir Thomas Browne complained in the middle of the 17th century that "Quacksalvers and charlatans deceive the people." [2] Quacks are still among us, but sometime in the 18th century they changed their sales pitch. Anton Mesmer was among the most famous to offer a cure that sounded like new physical science but which leading scientists investigated and rejected. When Mesmer finally closed his elegant clinic in Paris, he was able to afford a small but comfortable estate in the country, to which he quietly retired. Potential buyers, and sellers, too, of any sort of new therapy might wish to know how he recruited so many paying clients. -dgl]

1. A responsive influence exists between the heavenly bodies, the earth, and animated bodies.
2. A fluid universally diffused, so continuous as not to admit of a vacuum, incomparably subtle, and naturally susceptible of receiving, propagating, and communicating all motor disturbances, is the means of this influence.
3. This reciprocal action is subject to mechanical laws, with which we are not as yet acquainted.
4. Alternative effects result from this action, which may be considered to be a flux and reflux.
5. This reflux is more or less general, more or less special, more or less compound, according to the nature of the causes which determine it.
6. It is by this action, the most universal which occurs in nature, that the exercise of active relations takes place between the heavenly bodies, the earth, and its constituent parts.
7. The properties of matter and of organic substance depend on this action.
8. The animal body experiences the alternative effects of this agent, and is directly affected by its insinuation into the substance of the nerves.
9. Properties are displayed, analogous to those of the magnet, particularly in the human body, in which diverse and opposite poles are likewise to be distinguished, and these may be communicated, changed, destroyed, and reinforced. Even the phenomenon of declination [3] may be observed.
10. This property of the human body which renders it susceptible of the influence of heavenly bodies, and of the reciprocal action of those which environ it, manifests its analogy with the magnet, and this has decided me to adopt the term of animal magnetism.
11. The action and virtue [4] of animal magnetism, thus characterized, may be communicated to other animate or inanimate bodies. Both of these classes of bodies, however, vary in their susceptibility.
12. Experiments show that there is a diffusion of matter, subtle enough to penetrate all bodies without any considerable loss of energy. [5]
13. This action and virtue may be strengthened and diffused by such bodies.
15. It is, like light, increased and reflected by mirrors.
16. It is communicated, propagated, and increased by sound.
17. This magnetic virtue may be accumulated, concentrated, and transported.
18. I have said that animated bodies are not all equally susceptible; in a few instances they have such an opposite property that their presence is enough to destroy all the effects of magnetism upon other bodies.
19. This opposite virtue likewise penetrates all bodies: it also may be communicated, propagated, accumulated, concentrated, and transported, reflected by mirrors, and propagated by sound. This does not merely constitute a negative, but a positive opposite virtue.
20. The magnet, whether natural or artificial, is like other bodies susceptible of animal magnetism, and even of the opposite virtue: in neither case does its action on fire and the needle [of a compass] suffer any change, and this shows that the principle of animal magnetism essentially differs from that of mineral magnetism.
21. This system sheds new light upon the nature of fire and of light, as well as on the theory of attraction, of flux and reflux, of the magnet and of electricity.
22. It teaches us that the magnet and artificial electricity have, with respect to diseases, properties common to a host of other agents presented to us by nature, and that if the use of these has been attended by some useful results, they are due to animal magnetism.
23. These facts show, in accordance with the practical rules I am about to establish, that this principle will cure nervous diseases directly, and other diseases indirectly.
24. By its aid the physician is enlightened as to the use of medicine, and may render its action more perfect, and can provoke and direct salutary crises, [6] so as to completely control them.
25. In communicating my method, I shall, by a new theory of matter, demonstrate the universal utility of the principle I seek to establish.

26. Possessed of this knowledge, the physician may judge with certainty of the origin, nature, and progress of diseases, however complicated they may be; he may hinder their development and accomplish their cure without exposing the patient to dangerous and troublesome consequences, irrespective of age, temperament, and sex. Even women in a state of pregnancy, and during parturition, may reap the same advantage. [7]

27. This doctrine will finally enable the physician to decide upon the health of every individual, and of the presence of the diseases to which he may be exposed. In this way the art of healing may be brought to absolute perfection.

Footnotes:

[1] Mesmer's Propositions are included in Binet, A. & Féré, C. (1888) *Animal Magnetism*. New York: Appleton and Co. Alfred Binet for a time believed that he, too, could obtain amazing Mesmeric effects, then realized that he and his subjects were deluding each other. To his credit, he published an account of his error. [Back]


[3] Declination: The needle of a compass points toward the north magnetic pole declining slightly downward through the bulge of the round earth. [Back]

[4] Virtue: The word here means "special power" or "power for good." [Back]

[5] Subtle matter: There are, in fact, particles rather like this called neutrinos. Furthermore, radiation is used to treat cancer. Some people, therefore, are still impressed by claims that some sort of "universal" rays or particles can be "accumulated" to produce curative effects (cf. Wilhelm Reich's "orgone energy" -- http://www.orgonomicscience.org -- accessed 11/26/1999). [Back]

[6] Crisis: Medical practitioners believed that some diseases rose to a crisis point after which "the fever broke" and the patients recovered, unless the crisis had killed them. Under some conditions, it was thought safest to bring on the crisis early. [Back]

[7] Women: The authorities in Paris had complaints that many young single women attended Mesmer's clinic. It was generally suspected there was some sort of sexual attraction in what went on there. The Government investigation was probably more motivated by moral concerns than by an appetite for scientific accuracy. [Back]
Franz Mesmer

Franz Anton Mesmer (May 23, 1734 – March 5, 1815) sometimes incorrectly referred to as Friedrich Anton Mesmer, was a German physician with an interest in astronomy, who theorised that there was a natural energetic transference that occurred between all animated and inanimate objects that he called animal magnetism, sometimes later referred to as mesmerism. The theory attracted a wide following between about 1780 and 1850, and continued to have some influence until the end of the century; it is now almost entirely forgotten. In 1843 the Scottish physician James Braid proposed the term hypnosis for a technique derived from animal magnetism; today this is the usual meaning of mesmerism.

Early life

Mesmer was born in the village of Iznang (now part of Moos), on the shore of Lake Constance in Swabia, a son of master forester Anton Mesmer (1701—after 1747) and his wife Maria/Ursula (1701—1770), née Michel.[2] After studying at the Jesuit universities of Dillingen and Ingolstadt, he took up the study of medicine at the University of Vienna in 1759. In 1766 he published a doctoral dissertation with the Latin title De planetarum influxu in corpus humanum (On the Influence of the Planets on the Human Body), which discussed the influence of the Moon and the planets on the human body and on disease. This was not medical astrology—relying largely on Newton's theory of the tides—Mesmer expounded on certain tides in the human body that might be accounted for by the movements of the sun and moon.[3] Evidence assembled by Frank A. Pattie suggests that Mesmer plagiarized his dissertation from a work by Richard Mead, an eminent English physician and Newton's friend. That said, in Mesmer's day doctoral theses were not expected to be original.[6]

In January 1768, Mesmer married Anna Maria von Posch, a wealthy widow, and established himself as a physician in the Austrian capital Vienna. In the summers he lived on a splendid estate and became a patron of the arts. In 1768, when court intrigue prevented the performance of La Finta Semplice (K. 51) for which a twelve-year-old Wolfgang Amadeus Mozart had composed 500 pages of music, Mesmer is said to have arranged a performance in his garden of Mozart's Bastien und Bastienne (K. 50), a one-act opera,[7] though Mozart's biographer Nissen has stated that there is no proof that this performance actually took place. Mozart later immortalized his former patron by including a comedic reference to Mesmer in his opera Così fan tutte.
The advent of animal magnetism

### Hypnosis

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In 1774, Mesmer produced an "artificial tide" in a patient by having her swallow a preparation containing iron, and then attaching magnets to various parts of her body. She reported feeling streams of a mysterious fluid running through her body and was relieved of her symptoms for several hours. Mesmer did not believe that the magnets had achieved the cure on their own. He felt that he had contributed animal magnetism, which had accumulated in his work, to her. He soon stopped using magnets as a part of his treatment.

In July 1775, Mesmer traveled to the shores of Lake Constance, his homeland, where he performed several sensational cures closely following in Gassner's footsteps. Gassner was a priest and healer, and also a Swabian. This period of Mesmer's life culminated in his being called to Munich by the Prince-Elector and his nomination as a member of the Bavarian Academy of Sciences.[8]

In 1775, Mesmer was invited to give his opinion before the Munich Academy of Sciences on the exorcisms carried out by Johann Joseph Gassner. Mesmer said that while Gassner was sincere in his beliefs, his cures were because he possessed a high degree of animal magnetism. This confrontation between Mesmer's secular ideas and Gassner's religious beliefs marked the end of Gassner's career as well as, according to Henri Ellenberger, the emergence of dynamic psychiatry.

The scandal that followed Mesmer's attempt to treat the blindness of an 18-year-old musician, Maria Theresia Paradis, led him to leave Vienna in 1777. Miss Paradis had been blind from the age of four. Under Mesmer's care her sight was partially restored. Her parents were at first overwhelmingly grateful; but later, they insisted that Mesmer cease treating her. Bitter disputes followed, and the patient's vision again deteriorated.[9] The following year Mesmer moved to Paris, rented an apartment in a part of the city preferred by the wealthy and powerful, and established a medical practice. Paris soon divided into those who thought he was a charlatan who had been forced to flee from Vienna and those who thought he had made a great discovery.

In his first years in Paris, Mesmer tried and failed to get either the Royal Academy of Sciences or the Royal Society of Medicine to provide official approval for his doctrines. He gained at least one influential disciple in a physician of high professional and social standing in Charles d'Eslon private physician to the Count d'Artois, one of the King's brothers.[8] In 1779, with d'Eslon's encouragement, Mesmer wrote an 88-page book Mémoire sur la découverte du magnétisme animal, to which he appended his famous 27 Propositions. These propositions outlined his theory at that time.

According to d'Eslon, Mesmer understood health as the free flow of the process of life through thousands of channels in our bodies. Illness was caused by obstacles to this flow. Overcoming these obstacles and restoring flow produced crises, which restored health. When Nature failed to do this spontaneously, contact with a conductor of animal magnetism was a necessary and sufficient remedy. Mesmer aimed to aid or provoke the efforts of Nature. To cure an insane person, for example, involved causing a fit of madness. The advantage of magnetism involved accelerating such crises without danger.
Procedure

Mesmer treated patients both individually and in groups. With individuals he would sit in front of his patient with his knees touching the patient's knees, pressing the patient's thumbs in his hands, looking fixedly into the patient's eyes. Mesmer made "passes", moving his hands from patients' shoulders down along their arms. He then pressed his fingers on the patient's hypochondrium region (the area below the diaphragm), sometimes holding his hands there for hours. Many patients felt peculiar sensations or had convulsions that were regarded as crises and supposed to bring about the cure. Mesmer would often conclude his treatments by playing some music on a glass armonica.[10]

By 1780 Mesmer had more patients than he could treat individually and he established a collective treatment known as the "baquet". An English physician who observed Mesmer described the treatment as follows:

In the middle of the room is placed a vessel of about a foot and a half high which is called here a "baquet". It is so large that twenty people can easily sit round it; near the edge of the lid which covers it, there are holes pierced corresponding to the number of persons who are to surround it; into these holes are introduced iron rods, bent at right angles outwards, and of different heights, so as to answer to the part of the body to which they are to be applied. Besides these rods, there is a rope which communicates between the baquet and one of the patients, and from him is carried to another, and so on the whole round. The most sensible effects are produced on the approach of Mesmer, who is said to convey the fluid by certain motions of his hands or eyes, without touching the person. I have talked with several who have witnessed these effects, who have convulsions occasioned and removed by a movement of the hand...

Investigation

In 1784, without Mesmer requesting it, King Louis XVI appointed four members of the Faculty of Medicine as commissioners to investigate animal magnetism as practiced by d'Eslon. At the request of these commissioners the King appointed five additional commissioners from the Royal Academy of Sciences. These included the chemist Antoine Lavoisier, the physician Joseph-Ignace Guillotin, the astronomer Jean Sylvain Bailly, and the American ambassador Benjamin Franklin.

In March 1784 Breteuil, minister at the Maison du Roi, set up Royal Commissions to investigate the claims of animal magnetism. It is likely that he was in part actuated by other motives than those which had led d'Eslon to push the matter.[11] Mesmer's Societies of Harmony had "a reputation for democracy, persons of different ranks met there on terms of equality". "The time has come for the revolution which France needs, but to operate in public could condemn it to failure," said Bergasse, a disciple of Mesmer - "one has to unite people under the pretext of physical experiments, in reality however for the purpose of the overthrow of the tyranny".[12] Mesmer himself was not politically active, but some feature of his doctrine could be given a political gloss, especially his frequent talk of his patients' need to achieve "harmony" both with other individuals and with universe at large.[13] "Thus that negative rapport of the commissions suited the government very well"(Gauld - 1995)

The commission conducted a series of experiments aimed not at determining whether Mesmer's treatment worked, but whether he had discovered a new physical fluid. The commission concluded that there was no evidence for such a fluid. Whatever benefit the treatment produced was attributed to "imagination".

As said, the investigation of the commission was not conducted on Mesmer himself, but on his work according to d'Eslon. Many affirmed that d'Eslon didn't know completely the true system of Mesmer.[14]

Even Mesmer was indignant because the commissioners had not come to him with their inquiries, but had gone to the "traitor" D'Eslon. Later, however, this circumstance proved fortunate for Mesmer: when the Public Ministry, on the basis of the commissioners' report, decided to prohibit to physicians the practice of animal magnetism, Bergasse succeeded in his efforts to have the interdiction lifted by Parliament-the highest judicial instance-on a legal technicality: the commissioners' report concerned D'Eslon's, not Mesmer's practice.[15][16]
The reports did not harm the development of the magnetic movement.\[^16\] On the opposite, the reports acted as a publicity stunt for the magnetic movement.\[^18\] This effect was enhanced by the dissenting report of Jussieu, and by the fact that in the same year (1784) the marques of Puysegur, one of the most faithful Mesmer's disciples, had made new discoveries. He had discovered an until then unknown state of consciousness, that he called "magnetic sleep". This phenomena grabbed new attention. Instead of settling the disputed point as to the existence or nonexistence of animal magnetism, the reports generated additional interest in the subject. Interest in animal magnetism was sustained in France and spread to many other countries during the ensuing decades. The cause of magnetism was embraced by a sizeable number of new supporters.\[^19\] The Societe de l'Harmonie developed its activities and similar societies were founded in various French cities. The Harmony Society boasted booming branches in Strasbourg (the Marquis of Puysegur), Chartres, Lyon (Jean-Baptiste Wuillermoz), Amiens, Narbonne, Malta, San Domingo, and so on. It seems probable that the original members of the Society regarded their engagement to Mesmer at lasting only until one hundred members had each paid him hundred louis. During the course of 1784, this target was exceeded. Several influential members thought they were now totally free to teach and practice and (even worse for Mesmer) to modify what they had learned.\[^9\]

It was mostly due to these internecine struggles of an economic nature which plagued the Harmony Society, that Mesmer, feeling that the figures recorded in its accounting books were being intentionally tampered with, decided to settle for 20000 francs and leave the country. He made this decision in 1785, boosted by a hefty sum he was able to carry along.\[^20\] Once he was gone, his opponents went on a rampage, causing Mesmer to spend a lot of time writing retorting libels\[^21\] which targeted their accusations. In 1785 Mesmer left Paris. In 1790 he was in Vienna again to settle the estate of his deceased wife Maria Anna. When he sold his house in Vienna in 1801 he was in Paris. The creator of mesmerism sympathized with many of the ideas the revolution had highlighted. The consequence thereof is that he had to forego the plan of settling back in Wien, since he was viewed as politically suspect, and he retraced his steps to Paris several times. In 1802, while in that city again, he asked for and was awarded a yearly allowance of 3000 florins as compensation for the money he had lost in the Revolution. In 1803, some of his friends solicited him to open up a new establishment devoted to the implementation of magnetic treatments, but Mesmer turned down their request. The war had consigned him to inaction; several friends of his had died, and he decided instead to take up residence in Switzerland. In 1809, he penned a letter to one of his friends, wherein he mentioned to him that he was spending a happy life of quiet and anonymity, untroubled by problems or by neighbours and people who could recognize him. He added in that missive, though, that he was still practicing his Art, and was always visited by plentiful patients, many of whom he would treat free of charge.

In the meantime, the Academy of Berlin formally acknowledged the validity of Mesmer’s ideas and dispatched Prof. Wolfart to invite him to move to Berlin. However, Mesmer, who was by then an old man, was no longer keen to travel. Prof. Wolfart accordingly collected his memories, until Mesmer died in Meersburg, Germany, on 5 March 1815.\[^9\]

**After Mesmer**

The rapid spread of Animal Magnetism through Europe gave rise to further intense discussions on the origin of the phenomena. In France three different schools of thought emerged. They received different names: the fluidic one, the spiritualistic one (Chevalier de Barberin), and the experimentalist one (De Puysegur).\[^22\] Beside them, one of the branches of Animal Magnetism that rose after Mesmer was called the branch of the “Imaginationists” that put importance on the power of the “imagination”. Abbe Faria, an Indo-Portuguese monk in Paris, emphasized that “nothing comes from the magnetizer; everything comes from the subject and takes place in his imagination i.e., autosuggestion generated from within the mind”. Perceived dangers of mesmerism, through the powers of the mesmeriser over the patient, were explored in a sensational English novel, *Sturmer: a Tale of Mesmerism* (1841) by Isabella Frances Romer.
Franz Mesmer

Works

- *Sendschreiben an einen auswärtigen Arzt über die Magnetkur* ("Circulatory letter to a foreign physician about the magnetic cure" / original language: German) (1775).
- *Mesmerismus oder System der Wechsel-beziehungen. Theorie und Anwendungen des tierischen Magnetismus* ("Mesmerism or the system of inter-relations. Theory and applications of animal magnetism" / original language: German) (1814).

Cultural references and other

- Among Mesmer's followers was Armand-Marc-Jacques Chastenet, Marquis de Puységur (1751–1825), who discovered induced or artificial somnambulism.
- Mesmer is mentioned in Edgar Allan Poe's short story A Tale of the Ragged Mountains.
- Mesmer and his technique are key elements in Kiyoshi Kurosawa's film *Cure*.
- In his early writings, F. Anton Mesmer used a way of exposing his ideas very similar to the way of writing of the ancient alchemists. His way of thinking shows clearly the influence of the alchemists' ideas. He sees three basic elements: God, Energy (movement), Matter (on the top left in the guide [23]), analog to Sulphur, Mercury and Salt, (Soul, spirit and body) of the alchemists. Some of his writings therefore used symbols to represent these and other meaningful concepts. He used over 100 symbols in a text sometimes, making it difficult, if not impossible, to read without a guide [24] to the symbols. The idea behind it is that images are the basis for a true understanding while instead words can lead to many different and opposite meanings.
- The multiplayer online role-playing game series *Guild Wars* features a profession called the Mesmer [25], which focuses on illusion and hypnotic spells.
- A magical ability in the *Artemis Fowl* series of novels is named after Mesmer.
- George R. R. Martin's *Fevre Dream*, a vampire novel set in the 1800s, contains repeated references to Mesmer's work by a protagonist interested in understanding vampires from a scientific perspective, particularly their supernatural ability to impose their will upon others.
- Mesmer's attempts to cure the musician Maria Theresia von Paradis of blindness in 1776–7, with the use of magnets, is fictionalised in a short story called "Harmony" by Julian Barnes, in his 2011 collection *Pulse*.
- Mesmer magnets are shown in the popular show *Warehouse 13*. 
Notes

[1] Crabtree, introduction
[2] Prinz
[3] Bloch, xiii
[6] Pattie, 13
[7] Pattie, 30
[12] The society of harmony soon split into at least two fractions. One of them was headed by Bergasse. Nearly all pamphlets written against the state administration in the years 1787 and 1788 were issued by this group, financed by the banker Kornmann who sacrificed a large amount of his fortune - Ernst Florey, Ph.D. - Hypnos Vol, XIX 2-1992
[13] This remark of Bergasse is quoted in Darnton (1968, p. 75)
[14] Mesmer clearly explains his political view in the second part of the book "Mesmerismus: Oder, system der wechselwirkungen, theorie und anwendung des tierischen magnetismus als die allgemeine heilkunde". That Mesmer was still welcome in post-revolutionary France is evident from the fact that he briefly returned to Paris in 1792 to sell his house. See also Darnton - Mesmerism and the end of the Enlightenment in France at Page 148 cites the mesnerist manifesto of 1848 "Rejoice mesmerists! Here is the dawning of a great and beautiful new day...O Mesmer You who loved the republic...you foresaw this time, but...you were not understood".
[15] Many declared that what was ascertained by the Royal Commission was not the true work of Mesmer. See Nouvelle Découverte sur le magnétisme animal ou lettre adressé à un Ami de Province par un partisan zélé de la vérité (disponible on the site of National French Library (ftp://fls.bnf.fr/008/N0084149_PDF_1.-IDM.pdf) In this small booklet pag. 33-34 the author says explicitly that Deslon (on which the academic Commission investigated)' didn't know the Mesmer's system. "the true theory of the magnetic system has been revealed to very few students, and we defy Deslon to accomplish what we do"
[17] Judith Pintar - Hypnosis a brief history - pag.21
[18] Jules du Potet - Introduction to the study of animal magnetism

Mesmer's treatment is mentioned in Mozart's Cosi Fan Tutte. Act I, sc 4

References


**External links**

• Mesmer's 27 Propositions (Via archive.org) (http://web.archive.org/web/20040710162753/http://www.unbf.ca/psychology/likely/readings/mesmer.htm)

• Memoires de Mesmer (http://pnl-nlp.org/dn/download.php?id=149&lang=en&lcode=en&mcat=) digitalized copy of Mesmer's memoirs written by himself (original version, in French)

• Deleuze's account of Mesmer's experiments (http://www.hypnosischool.org/3.php)

• "Mesmer, Friedrich Anton". *The American Cyclopædia*. 1879.
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