

This friendship is the same as that of a female for her favourite bird, or of a child for its play-thing. Both are equally blind and void of reflection ; that of the animal is more natural, since it is founded on necessity, while that of the other is only an insipid amusement, in which the mind in no degree partakes. These childish habits subsist merely by idleness, and are more or less strong as the brain is more or less vacant.

Real friendship, however, supposes the power of reflection ; it is of all attachments the most worthy of man, and the only one by which he is not degraded. Friendship flows from reason alone. It is the mind of a friend which we love, and to love a mind it is necessary to have one, and to have made use of it in the attainment of intelligence, and in comparing the congeniality of different minds. By friendship, then, not only is implied the principle of knowledge, but also, from reflection, the actual exercise of that principle.

Thus, while friendship belongs solely to man, attachment may be possessed by animals ; as sentiment alone is sufficient to attach them to persons whom they often see, and by whom they are fed and nourished. The attachment
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