

receive advice. Everybody likes to give advice. How many enjoy receiving it? If there is a feeling of mutual goodwill, as Aristotle stipulated, then such an exchange of advice is possible. Being the astute observer of human behavior that he was, Aristotle listed three basic types of friendship according to their basis: (1) utility, (2) pleasure, and (3) goodness.

**Friendships based on utility** are relationships in which each party hopes to gain something from the other: a case of quid pro quo. They're often based on business or professional relationships. In friendships of this type, the people involved tend not to spend a lot of time together. They may not even like each other very much. But even if they do have a positive and warm feeling toward each other, these friendships are temporary and often come to an end when that relationship is no longer useful to one or the other. For example, when I worked in electronic distribution, we had a number of manufacturer's sales reps call on us. They'd take us out to lunch, give sales presentations on their newest products, and sometimes go golfing with the boss. However, if our company decided for some reason to drop their product from our line card, that relationship quickly came to an end.

Another characteristic of friendships based on utility is that they can easily give way to complaints if either party thinks he's not getting what he should out of the relationship. I experienced that with our sales reps. Difficulties often arose if they felt that we weren't promoting their product line, or if we added one of their competitors to our line card. Aristotle would call these types of friendship incidental because those involved are not loved for their actual qualities of character, but for whatever benefit each party derives. This view is echoed by the philosopher Montaigne who said: "What we ordinarily call friendships are nothing but acquaintances and familiarities, which are formed by chance or convenience." The philosopher Seneca, who lived a hundred years after Cicero, called these "fair-weather friendships": "This explains the crowd of friends that clusters about successful people and the lonely atmosphere about the ruined — their friends running away when it comes to the testing point."

On a lighter note, the Chicago writer Joseph Epstein, in his book *Friendship — An Expose*, speaks affectionately of "foul-weather friends." They meet only in the winter, or when it is raining, because on all other days one friend is out on the golf course. Seneca also talked about the temporary nature