he ſhall find here, that ſuch a Suppoſition is at leaſt needleſs, in regard he may attain to all the Knowledge he has, or finds himſelf capable of, without the help of any ſuch *Innate Ideas*. Beſides this, I have retrenched moſt of the larger Explications; and ſome uſeful Hints, and inſtructive Theories, I have wholly omitted; not becauſe they are leſs conſiderable in themſelves, but becauſe they ſeemed not ſo neceſſary to be inſiſted on in this *Abridgment*, conſidered as a previous Inſtrument, and preparatory Help, to guide and conduct the Mind in its *Search after Truth and Knowledge*. I did particularly paſs by that accurate Diſcourſe, concerning the Freedom and Determination of the *Will*, contained in *Chap. 21. Lib. 2.* becauſe I found it too long to be inſerted here at large, and too weighty and momentous to be but ſlightly and imperfectly repreſented. This, I hope, will prove no prejudice to the *Eſſay* itſelf, ſince none, I preſume, will think it reaſonable to form a Judgment of the whole Work from this Abridgment of it: And I perſuade myſelf, that few *Readers* will be content with this *Epitome*, who can conveniently furniſh themſelves with the *Eſſay* at large. However, I am apt to think, that this alone will ſerve to make the Way to Knowledge ſomewhat more plain and eaſy; and afford ſuch Helps for the Improvement of Reaſon, as are perhaps in vain ſought after in thoſe Books, which profeſs to teach the