

causes, which would include an omnipotent God using His power to ensure that a predestined event happens, regardless of natural forces. The subtle view, therefore, implies a large number of miracles (for instance, preordained deaths would count as miracles, according to Weitenkamp's argument). With further arguments, he concludes that God does not cause many miracles, and therefore, the subtle view of fate is also incorrect. With this refutation of both the gross and subtle views on fate, he

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DISPUTATIO INAUGURALIS
HISTORICO-METAPHYSICA
DE
FATO TURCICO
QVAM
CONSENSV INCLYTI ORDINIS PHILOSOPHICI
P R A E S I D E
**GEORGIO GOTHOFREDO
KEVFFEL**
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LEGITIME IMPETRANDIS
IN IVLEO MAIORI
DIE APRILIS MDCCLI
HORIS ANTE ET POST MERIDIEM
DEFENDET
A V T O R
IOAN. FRIDERICVS WEITENKAMPF
REGIOMONTO-BORVSSVS
THEOLOGIAE ET PHILOSOPHIAE CANDIDATVS

HELMSTADII
LITERIS PAVLI DIETERICI SCHNORRII
ACAD. TYPOGR.

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Figure 6.1 Johann Friedrich Weitenkamp, *Disputatio historico-metaphysica de fato Turcico*, 1751 (Courtesy of the Österreichische Nationalbibliothek, Vienna).