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 Weitenkampf’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

Figure 6.1 Johann Friedrich Weitenkampf, Disputatio historicumetaphysicade fato Turcico, 1751 (Courtesy of the Österreichische Nationalbibliothek, Vienna).