

and in 1351 they added another aisle to it, evidently to accommodate their growing congregations. This church, though much modified, still stands today. The Dominicans were the Church's chief guardians of orthodoxy and were zealous hunters of heretics, but in Turin they seem to have found very few signs of religious deviance to concern them. This is somewhat surprising, given the presence of groups of Waldensians (or "Poor Men of Lyon", the followers of the twelfth-century heresiarch Peter Waldo of Lyon) in the Alps to the west. Heretics were periodically discovered in other places in Piedmont, like the nearby cities of Chieri, or Saluzzo, or Pinerolo, but never in Turin. In comparison with these other cities, Turin's religious life in the later middle ages appears placid and unremarkable.

Judging by the reports from the episcopal visitations conducted in the later fourteenth century, Turin's clergy seem to have performed their pastoral duties satisfactorily. Such transgressions as are recorded were mainly sexual: there were occasional reports of concubinage or liaisons with parishioners, and at the end of the century the convent of San Pietro was rocked by a scandal involving several nuns who had taken lovers and borne children. Turin's clergy do not seem to have been particularly distinguished either by their zeal or their learning. They seem to have been untroubled by the divisions in the Church caused by the Great Schism in 1378, simply following the lead of their prince, who tended to adhere to the popes at Avignon rather than to their rivals at Rome. We know little or nothing of the spiritual and devotional life of their parishioners. Some evidence of their attitudes can be gauged from the apparent popularity of the city's religious confraternities – a new flagellant confraternity dedicated to the Holy Cross was established in 1346 – which took part in the annual procession celebrating the city's patron, St John the Baptist, on his feast-day. His cult was becoming a central element in what might be termed the city's civic identity. The citizens took pride in expressing their devotion to their patron saint, who was the focus of their collective loyalties and a manifestation of their sense of community; the city council paid the expenses for the annual procession in his honor, in which all the different groups of craftsmen participated, and his name was invoked at the opening of the new Statutes that were promulgated in 1360.

Philip of Achaëa governed his Piedmontese principality along the lines laid down by his father. He was a peripatetic ruler, moving between Pinerolo and the other cities that owed him allegiance, constantly on the alert for any threat from the marquises of Monferrato and Saluzzo, the great feudatories whose lands bordered on his own. He pursued