

Regime. It marked the start of a systematic effort to increase Jewish immigration because of its supposed economic benefits. Turin's Jewish community grew slowly but steadily, until by the eighteenth century it had become one of the largest in Italy.

Turin's status as capital was enhanced by the refoundation of its university, which had ceased to function amid the upheavals of war. In 1560 Emanuel Filibert issued a decree re-establishing the university, but relocated it from Turin to the rival city of Mondovì. The city fathers of Turin protested, and a bitter contest ensued between the two cities for the privilege of housing the university, and enjoying the profits it brought with it. In 1566 the Senate ordered that the university return to its original home, but the city of Mondovì refused to accept the verdict. Finally – and in return for a handsome payment – Turin's city council secured an order from the duke that definitively restored the university to their city. They provided it with premises close to the city hall and supported it with an annual subsidy. Once restored, the university began to attract a number of distinguished teachers, especially in the faculty of Law, its most important branch.

One further factor enhanced Turin's new status as the Savoyard capital and conferred a new spiritual significance on it. In 1578 Emanuel Filibert ordered the transfer of the Holy Shroud to Turin from Chambéry, where it had reposed for over a century. The Shroud, supposedly the winding-sheet in which Jesus Christ had been buried, was one of the most precious relics in Christendom. It is first mentioned in the mid-fourteenth century, when it was in the possession of a noble family in eastern France. In 1453 Duke Ludovico of Savoy acquired it from this family and placed it in the chapel attached to his palace at Chambéry. He and his successors then set about promoting the cult of the relic, as a way of enhancing their own prestige. On special occasions they had it exhibited publicly to adoring crowds. Pope Julius II proclaimed a feast-day for it (May 4), and declared the chapel that housed it a goal for pilgrimages. The Shroud's miraculous reputation was thus well established by the time Emanuel Filibert decided to transfer it to Turin. His ostensible reason was to gratify a desire expressed by Carlo Borromeo, the saintly archbishop of Milan, to view the relic; in order to spare him the fatigues of the journey across the Alps, the duke ordered that the Shroud be brought from Chambéry to Turin. It seems evident, however, that he also ordered the transfer of the relic to demonstrate symbolically that ducal authority and all its attributes had moved irrevocably from Chambéry to the new capital, Turin.

The citizens of Chambéry protested, but in vain. In September 1578