

clesiastical foundations, because the Savoyard government at that time was engaged in a bitter dispute with the papacy and would not countenance the establishment of new monasteries and convents in the city. This third extension marked the last phase in Turin's urban expansion. Thereafter the government's architects devoted their attention to beautifying the existing urban fabric, replacing the old structures in the center of the city with modern, regular architecture. From the 1730s they undertook a prolonged campaign to straighten the city's main east-west axis – the Roman *decumanus*, today's Via Garibaldi – reconstructing the façades of the buildings along it to a standard pattern.

Finally the eighteenth century witnessed the completion of a circle of princely residences around Turin. Charles Emanuel I started this process by building suburban villas at Mirafiori and the Regio Parco; he also began a residence for his daughter-in-law, the Duchess Marie-Christine, at the site known as the Valentino, by the river Po. In the mid-seventeenth century her son Charles Emanuel II constructed a hunting-lodge at Venaria Reale, to the west. It became the nucleus of a small planned township, built along a grand avenue leading to the ducal residence. His son, Victor Amadeus II, had this hunting-lodge transformed into a sumptuous royal residence by his architect, Filippo Juvarra, who also rebuilt the old castle of Rivoli, and constructed the dynastic mausoleum at Superga, and the exquisite rural retreat at Stupinigi. By the middle of the eighteenth century Turin was ringed by a garland of satellite residences which, like the elegantly ordered city itself, proclaimed the power and glory of the House of Savoy.

5. *The Church Militant: The Counter-Reformation at Turin.*

The concentration of new monasteries and convents in sixteenth- and seventeenth-century Turin attests to the resurgence of the Catholic Church after the Savoyard restoration. These new ecclesiastical foundations were vigorously sponsored and financed by the dukes, the nobility and the civic elite. In the climate of religious polarization that spread across Europe after Luther's breach with the papacy, the dukes of Savoy consciously portrayed themselves as orthodox Catholic rulers and embattled foes of heresy, reigning over a population united in its loyalty to the Catholic faith. Although the dukes and the city council might differ on political and fiscal issues, they were united in their detestation of Protestantism. So in collaboration with the archbishops they used every means at their disposal to cleanse the city of heresy, and turn