

struction of a splendid new stone bridge over the Po between 1810 and 1813, the French did impose a more rational organization on the city. Thus, for instance, they abandoned the old system of dividing the city into 145 blocks, each named after a saint. Instead, they subdivided Turin administratively into four districts – Po, Dora, Moncenisio, and Monviso – that reflected the four directions of traffic radiating out from the center of the city. In a similar vein, they introduced in 1808 a system of sequential civic numbering, based on the model applied in Paris only three years earlier that greatly facilitated the flow of information and the movement of goods and people within and out of the city.

Napoleon's dismantling of the old fortress-city of absolutist monarchy went hand-in-hand with his continuation of the republican campaign against the institutional power of the Roman Catholic Church after 1800. The contemplative religious orders, in particular, received harsh treatment at the hands of the empire. The new government closed twenty-nine monasteries and convents in Turin alone, expropriated their properties, and auctioned them off to private buyers. Napoleonic authorities also suppressed the old lay confraternities and cut the number of parishes in the city from seventeen to eight, exercising rigid control on the activities of those that remained. A new catechism was imposed, touting loyalty to the emperor as a religious obligation, while an imperial edict made the celebration of "Saint Napoleon" a holy day. By means of such measures, the French authorities succeeded in reducing the Catholic Church's organizational presence, wealth, and role in the city.

Napoleonic France supplanted the old monarchical and religious practices and institutions in Turin and the surrounding territory of Piedmont with a new set of legal and administrative procedures and structures that introduced civil equality and exalted the values of imperial authority, efficiency, rational progress, and public utility. The imposition of the Code Napoleon, in particular, transformed the juridical system that had structured Turin's traditional social hierarchies. To begin with, it reconfirmed the abolition of all the legal distinctions and privileges that had once separated the nobility from other segments of the propertied classes, and extended civil rights and religious toleration to Turin's small, but talented Jewish community. More generally, Napoleonic legislation treated marriage as a state-regulated civil contract rather than a religious sacrament and legalized divorce. French laws attacked other traditional practices governing family relations under the old regime by abolishing primogenitures and entails and by requiring a more equitable distribution of inheritances among all legiti-