**The Charivari**

* Charivaris originally was an aggressive ritual directed against marital deviants, but was used as more of a political tool in 19th century France. The French people would use this ritual to state their positions on national politics. The French people of Europe and the French people of Canada, however, practiced the ritual a little differently. During the revolution in French-Canada, charivaris was used in an effort to ‘destroy’ the current political system and enforce a new regime.
* Charivari practices evolved over the years, before the politically powered charivari. Charivari-type harassment was associated with many unlawful or unpopular acts such as corrupt officials, submissive husbands or promiscuous women.
* The French-Canadians typically always directed chivaris at newlyweds, rather than any other matter that would traditionally be targeted by a charivaris ritual. Ill-sorted marriages, such as marriages involving a widower marrying a younger groom or bride, were typically scorned by a chivaris ritual.
* Although chivari served to be a heinous ritual, it didn’t result in a lasting mark on the victim. On one occasion, a young man in Montreal married a widow, and one year after his chivaris he was elected to the colonial assembly.
* The ritual of charivaris was customarily supposed to impose fears on the unwilling, and in-turn the victim would forfeit some sort of compensation to his ‘attackers’ in exchange for them to leave him/her alone. The political charivaris of 1837 were much more aggressive in their pursuits. They resorted to more low-level violence, like stone-throwing and breaking into people’s homes, in order to have their demands met. Many of these ‘attacks’ and ‘threats’ were mere bluffs.
* As the century went on, charivaris would become less linked to marriage, and more towards punishing nonconformists. The mobs that now performed charivaris acts weren’t looking for any compensation, they were after the expulsion form the community of an offensive neighbour.