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Charivaris were first practiced in France as a way to Prior to publicly humiliate recently married “mismatched” couples, insight political change, or as a “all purpose weapon for chastising moral transgressions and punishing nonconformers,” (Greer p42). When used in regards to a recent marriage, throngs of people would march in a mock parade through the streets of to the home of a recently married couple. From there, the party would harass the couple from the streets below, and would only leave if they were given money or welcomed into the festivities going on inside. Until money was given to the crowd, the parade would return with increasing volume and aggressiveness each night. These parades were usually conducted by young men, who felt that they were robbed of a potential wife, or if they believed the union to be based on greed and lust. Many of the couples that were the target of these gatherings usually consisted of an older and previously married widow or widower, and a significantly younger spouse. In some instances, such as the union between an Irish Canadian and her Black husband mentioned in Susanna Moodie’s *Roughing it in the Bush* the festivities became violent. In this specific example, the young man ended up dying at the hands of the revellers, as they were unhappy with the fact that such a lovely woman would marry anyone other than someone of the same skin tone.

As for politically charged charivaris, they were often conducted in response to the actions of those who had, “recently taken part in the Patriot movement but had 'deserted the cause of the nation' when revolution loomed on the horizon,” (Greer 35). That is to say, they were reserved for those who had disgraced their fellow Patriots by abandoning the cause when faced with possible consequences. By utilizing financial punishment and public humiliation in the manner that both the courts and Church used, many were shamed into adhering to a certain way of life.