

Shmanners 478: Ale Wives

Published October 24th, 2025

[Listen here on Maximum Fun](#)

["Shmanners Theme" by brentalfloss plays]

Travis: Hello, internet! I'm your husband host, Travis McElroy.

Teresa: And I'm your wife host, Teresa McElroy.

Travis: And you're listening to Shmanners!

Teresa: It's extraordinary etiquette...

Travis: For ordinary occasions. Hello, my dove.

Teresa: Hello, dear.

Travis: How are you?

Teresa: I'm well, thank you.

Travis: It's finally getting chilly here!

Teresa: Yes, we are in sweated shirts. Well, you're in more of a sweater.

Travis: Yeah... and yours is sweaty, I get it. And mine's sweater than yours.

Teresa: [titters] Mine's just—

Travis: But we're—

Teresa: Mine's—

Travis: We need to get sweatest!

Teresa: Just sweat. [chuckles]

Travis: So, they are sweatshirts, there are sweater shirts. What's the sweatest shirt?

Teresa: A hair shirt.

Travis: A hair shirt? ... Is that a shirt made from hair? Gross.

Teresa: Yes, yes.

Travis: *Gross.* I think there's actually sweat suits, like a shirt you can wear that doesn't... it does the opposite of wicking away moisture, and makes you sweat a bunch.

Teresa: Mm-hm!

Travis: Maybe that's the sweatest shirt?

Teresa: Like a black garbage bag.

Travis: Yeah! Like you're trying to make weight for your middle school wrestling team.

Teresa: [chuckles]

Travis: Still a wild thing, that happened.

Teresa: Nuns and monks used to wear hair shirts as constant reminders of the trials and tribulations of Christ.

Travis: I mean, when I was in the middle school wrestling team, kids used to wear sweaty shirts to make weight. I didn't have to, because I had the metabolism of a hummingbird, thanks to ADHD. It's such a weird thing, middle school children worrying about making weight? Get out of here. Anyways.

Teresa: Yeah, get out of here.

Travis: None of that is what we're talking about.

Teresa: No, it's not. Not at all.

Travis: We're talking about ale wives.

Teresa: Indeed.

Travis: And I know about this from a Decemberists song, but there's also an old tale.

Teresa: Okay?

Travis: One day, a man... a woman comes to his door. They fall in love; they end up getting married. But she says, "You can't look at me at night." And he's like, "Okay, cool." But then one day, he can't resist, and he looks at her, and she turns into a mug of ale. And I'm thinking of Crane Wives. You know what? I'm thinking of Crane Wife, from The Decemberists song. I don't know what an ale wife is.

Teresa: Yes, okay.

Travis: Was I close?

Teresa: No. [titters]

Travis: *Aah...*

Teresa: But there is a touchstone that you and I share, of Supersizers Go discussing ale wives. During the medieval episode, do you remember, Sue goes to a brewery, and she helps—

Travis: Spits in the beer!

Teresa: That's right, she helps make a beer, not unlike how it would have been made—I mean, not at this brewery, they didn't make it like that there. But she is shown by the brew master, who happens to be a male—

Travis: Hm... gross.

Teresa: About how, in medieval times, home brew was like the thing to do. Although, ale was different from how we know it today.

Travis: Yes. Because oftentimes, like, especially... I think people get some kind of... get kind of like, "*euuh*" when we talk about like kids used to drink, you know, beer all the time, right? But it was very low alcohol. And it was through the fermentation process and like the boiling of it that made it safer to drink than water.

Teresa: Right.

Travis: And like—

Teresa: Safer and more nutritious than water.

Travis: And you, in Shakespeare, occasionally, they will mention like a small ale.

Teresa: Mm-hm.

Travis: And that doesn't mean like small in size, it means low alcohol content.

Teresa: Right. And by Shakespeare's time, we probably would have had hops being introduced into the brews as well.

Travis: Yeah.

Teresa: But if we go back far enough, especially to medieval England, it is hopless beer, making—

Travis: Hopeless.

Teresa: Making it actually a little more necessitating local breweries, because hops contribute to the longevity of the beer—

Travis: Mm-hm!

Teresa: As well as the taste. So, with the hopless beer, you just have the mash, the grain mash, and that can actually go off a lot easier.

Travis: And this is in a long list, another of, in a long list of things that are now often considered to be quote/unquote masculine or feminine things, that started off completely not that, right? The idea of like, "Oh, home brewing is so manly," and it was a woman's job, right?

Teresa: Yes, exactly.

Travis: That's what I'm saying, yes.

Teresa: Because as—

Travis: Much like high heels and makeup and—

Teresa: Okay, all right.

Travis: Lace and fripperies, and pocket watches, and wrist watches.

Teresa: So, we say this because women were relegated to the home a lot of times, and so this was a job that a woman could do in her home and not have to leave. So, that's why it was relegated to women, at first. And we'll see how that lasts not very long. But also, to tie this into the Halloween season—

Travis: Oh, it's spooky?

Teresa: It is a little bit spooky, because we—

Travis: Is it... is it?

Teresa: It's... what?

Travis: Is it?

Teresa: Yes!

Travis: Okay, go on.

Teresa: Because of the iconography that we now associate with witches.

Travis: With a cauldron?

Teresa: And pointed hats, and brooms and cats!

Travis: This has to do with making beer?

Teresa: We are going to discuss how this relates to making beer.

Travis: Okay, tell me everything.

Teresa: Okay... Let's set the scene in 1356.

Travis: Okay. The year was 1356!

Teresa: In England.

Travis: In England!

Teresa: Were you to wander through a medieval village in England, you would pass several standard businesses. One would be the blacksmith.

Travis: Sure.

Teresa: The baker.

Travis: Yeah. The candlestick maker.

Teresa: The apothecary. And the ale house. In the Middle Ages, ale was the drink of the day, like we've discussed. And it's not like just like to have a pint and unwind, right?

Travis: Mm-hm.

Teresa: This was, basically, it was part of your caloric intake for the day, and it was also the way that you hydrated. Because like we said earlier, the water was practically undrinkable. And we said that the alcohol was mostly preservative, right? And also for cleanliness. So, what you would have is, a town would need approximately one ale house for every hundred and forty, hundred and fifty inhabitants. That is how many—that is how much ale was part of everyday life. Because—

Travis: Yeah! Can you imagine that now? In cities where like there's a hundred and forty thousand people, we're like, we need a thousand ale houses.

Teresa: Yes.

Travis: That, actually, I say that... a thousand bars in a city of a hundred and forty thousand people, it doesn't seem it doesn't seem that far off, actually.

Teresa: Really?

Travis: I mean, it's a lot. Maybe I'm just... wrong. [titters] I might just be wrong.

Teresa: [chuckles] And so, these ale wives, these women who operated out of their homes, brewing beer, ale, for the towns, were essential, right? So, they were also community spaces.

Travis: Yeah?

Teresa: Where you could discuss news and politics, and trade, right? You could even trade in there. And it was, literally, a woman in the village would open up her house, an ale house.

Travis: Oh, okay?

Teresa: It was not considered a separate business until much later, when licensing and such was introduced. So then, everyone would go there, and it would turn into a kind of like community hub. Because this is where the

woman lived, she could do her business and take care of her home and her children, and whatever else she was doing, while she was brewing the beer. And this is what their schedule would kind of look like, right?

So, you would gather the grain, usually barley, and then soak it until it sprouted, and then lay it back out in the sun to dry. And then grind it into granules, add hot water to that mixture to make mash. Leave the mash to ferment with the yeast in the cauldron. And then when the mixture was ready, you would decorate your pole or broomstick with fresh greenery, which was referred to as an alestake, and put it outside your house, so that everyone would know that you had a fresh batch.

Travis: Awesome. All of that is cool. I like all of that. I also looked it up; Cincinnati has about three hundred thousand people. And in a study done in 2023, it was found to be, I believe, fifth-highest of large population cities with most bars per one hundred thousand people. How many bars per one-hundred-thousand people do you think Cincinnati was found to have?

Teresa: If it's the fifth-highest?

Travis: Yeah.

Teresa: I'm gonna guess pretty high. So. per one hundred thousand people, let's say twenty thousand.

Travis: Per one hundred thousand people? Seventy.

Teresa: Seventy. Okay, so not—[laughs]

Travis: Yeah, so seventy—

Teresa: Twenty thousand.

Travis: Seventy bars.

Teresa: Ah, I'm such a goof.

Travis: Now, this is just in... in the findings of this thing, but I think my one thousand per one hundred and forty thousand was way off.

Teresa: Okay.

Travis: That would be a lot of bars.

Teresa: Okay.

Travis: Okay, I was wrong. [chuckles]

Teresa: I was miss—I was misled, because I thought you're gonna tell me that it's about the same as today.

Travis: Nope, way—nope, way different.

Teresa: [chuckles] Okay, so... oh, and a couple more pieces of this puzzle. In order to sell ale in town, the ale wife would wear a hat taller than everyone else.

Travis: So they could be spotted?

Teresa: So they could be spotted among the crowd. So, a tall, pointy hat.

Travis: Do you think that this was the kind of thing—because, as you said, this was before like licensing or whatever.

Teresa: Mm-hm.

Travis: You didn't have to have a, you know, alcohol license to serve, or whatever.

Teresa: Yeah.

Travis: Do you think that this was just kind of a... like self... you know, if you served bad ale, or it was just like brown water, people would be like, "Yeah, don't go to Debbie's. Debbie's ale house is bad. Don't go there anymore."

Teresa: Like, I guess so? But there were lots of other ways that people could... keep these ladies down, other than just word of mouth.

Travis: Oh, no?

Teresa: If they had bad ale.

Travis: Oh, no, people were mean to these women?

Teresa: Occasionally.

Travis: When they were fulfilling such an important role?

Teresa: Yes.

Travis: That's gross!

Teresa: Because this was—these ale houses were literally their houses, meaning that the women, providers... purveyors?

Travis: Yes, proprietors.

Teresa: Proprietors, literally controlled the flow of information and news. And so, you decided what was available for discussion inside your home, right?

Travis: Yes.

Teresa: And so, someone—some even held local court at their ale houses, meaning that they would mediate conflicts and facilitate business deals.

Travis: And this was too much power.

Teresa: Yes. This would, it garnered great respect, and also a lot of negative attention. Because it was-

Travis: Uh-huh?

Teresa: It was too much power for a woman to have inside their home.

Travis: I would argue, too much power for anyone to have.

Teresa: [chuckles]

Travis: But that's just my own fear of everyone. So, I get it. But that—
[sighs] ah... that sucks.

Teresa: Yeah.

Travis: We can all agree, I think, that—

Teresa: I mean, it didn't suck immediately. Because before anyone was singled out, right, as maybe, you know, "Don't go to Debbie's house," kind of thing, these positions of power were often like really good for people, for like people who didn't have other sources of income. Widows often ran ale houses in order to support their families, without the—without the male figurehead, right?

Travis: Oh, let me be clear, that part's good.

Teresa: Yeah.

Travis: The part where they went, "Wait a minute... I don't want these women folk to be able to influence decisions and stuff—"

Teresa: Right.

Travis: That part's bad.

Teresa: Because they were highly respected in society, right? They could represent themselves in other courts, appearing on their own behalf and making business arrangements, getting kind of—you know, they began to amass this power, and with that power, people started to try and pull them back down.

Travis: I have also heard a similar thing about like sex workers in the Old West.

Teresa: Mm-hm.

Travis: Where there was a lot of like, you know, especially as the Old West was being settled and like decisions were being made, and before it was like under the rule of like states, or whatever, and they were just separate territories, where there was a lot of influence that could be had by people.

Teresa: Mm-hm.

Travis: Where they would be like, "Okay, cool, we all agree on this thing. So, we're going to exert that influence over like the men that are coming out to the Old West." And then people were like, "Wait a minute, I don't like you having that much influence."

Teresa: Particularly religious authorities.

Travis: Well, yeah. I mean, I assumed. Especially, not only because it was women in the Middle Ages, but also not—when you talk about like holding court and influencing like discussions, and like the shaping of the society, that was a thing that like, if you were secular, the church was like, "No, no, no. We hold court. We make decisions. We decide like the policy and stuff like that." Let alone the fact that they were women.

Teresa: Right.

Travis: Which, I don't know if you know this, the church was bad against. Was bad to women.

Teresa: Down bad against.

Travis: Yeah, they was not good—they was not good to women!

Teresa: So, countless sermons and religious texts were written about how these lecherous women were distrustful sirens, who watered down their products or cut their ale with mouse droppings just to save money. Priest,

poet and renowned English woman hater, John Skelton, wrote a poem called The Tunning of Elenor Ruming, which describes alewives. And Alex was so kind as to translate it out of Old English, so that I could read it to you all. "Her loathly leer is nothing clear, but ugly of cheer. Droopy and drowsy, scurvy and lousy, her face all blowsy. Calmly crinkled, wondrously wrinkled, like a roast piggy's ear. Bristled with hair, her lewd lips twain, they sober, men sane. Like a ropey rain, a gummy glare, she is ugly fair."

Travis: It's not good!

Teresa: It's not good.

Travis: No, I don't just mean like, "Oh, that's mean." I mean like the rhyme scheme is weird—

Teresa: I mean—

Travis: And it doesn't really flow?

Teresa: There, we've got—

Travis: Ew.

Teresa: We've got some couplets, we've got some triplets, we've got some alternating line rhyme. We've got—it's a mix.

Travis: Yeah, I'm just saying, it's clunky.

Teresa: [chuckles]

Travis: It's clunky, is what it is!

Teresa: Maybe it was proper catchy, back in the time.

Travis: Seems like something a 12-year-old would write in their first like poetry assignment.

Teresa: [chuckles]

Travis: You hear that, ghost of John skeleton? I'm reading you for filth! Go on.

Teresa: So, for some reason, it was important to call these ale wives ugly. It was like I guess the worst they could do, right?

Travis: That's wild. I mean, obviously. But that they were like, they're sirens luring, you know, people in. But also, they're ugly. [chuckles]

Teresa: But also ugly.

Travis: So, which one is it?

Teresa: [laughs]

Travis: Are they tempting folks, or are they ugly? Both. Okay.

Teresa: But a lot of these problems in the poem, obviously, are enumerated. Things like watering down brews, adding bad things to their brews, like ashes or chicken droppings. Promoting—their build is promoting gambling or facilitating sex work, or generally kind of the downfall of society, right? Whatever ails society.

Travis: Okay, but frankly, it's like the 1400s.

Teresa: Yeah.

Travis: Society needs all of the stuff it can get.

Teresa: [chuckles]

Travis: So like, this idea of like, "But you're perpetuating fun in society, and these—" Like, okay, cool, man. We don't have iPads. We don't have things. So, if people want to gamble from time to time—

Teresa: There's no TV, what else are you gonna look at?

Travis: This is what I'm saying! This is what I'm saying!

Teresa: I thought it was very interesting that these women were also often accused of using special cups that have high bottoms, so that you got less bang for your buck when you ordered a pint. So like, there's this whole range of, "Don't drink it because it's gross, and she puts stuff in it." But also, "She cheats you out of the stuff that you paid for, because she uses these special cups."

Travis: It's like that old joke, you know, that bit, like, "How is the food?" "I had two problems with. It was disgusting, and such small portions."

Teresa: [chuckles] Exactly.

Travis: But you know what's not disgusting?

Teresa: Oh?

Travis: A word from another Max Fun show.

Teresa: Yup!

[theme music plays]

Travis: Hi! I'm Travis McElroy, and I'm here with Maria. And we're excited, because this is member of the month. Maria, thank you so much for being a listener and a supporter of the show.

Mariia: Hi!

Travis: How did you find out about the shows?

Maria: When my daughter was in high school, we kind of connected over TAZ. And she introduced me to Shmanners and Sawbones.

Travis: What made you decide to become a Max Fun member?

Maria: I kind of decided that, with the economy being so difficult, it was worth me giving up my Starbucks to join in with you guys.

Travis: Well, Maria, I owe you a cup of coffee then. At some point, I'll get a cup of coffee into your hands to pay you back.

Maria: [chuckles] Okay.

Travis: Maria, again, thank you so much for your support.

Maria: Thank you very, very much for your time and getting a chance to be the member of the month. My daughter was shocked when she found out about it, so I can't wait for her to actually maybe catch a little bit of this. I can rub it in her face a little bit.

Travis: That's what we do it for. Thank you, and thanks to everybody for your support. Maria, have a great month!

Maria: You have an amazing month as well.

Speaker: Become a Max Fun member now at maximumfun.org/join.

[break]

Mallory: Hey, there! Do you like books about various shades of gray?

Brea: Maybe 50 of 'em? Or books about winged men searching for soulmates.

Mallory: Is your E-reader full of stories that would pair well with Barry White in the background?

Brea: We're Brea and Mallory of Reading Glasses, and we have a brand-new show for people who crave reads with just a dash of sriracha sauce.

Mallory: That's right! Every other Friday, we dive into books that could be measured on the Scoville scale, and talk to the people who love them.

Brea: You can find our new show by visiting maximumfun.org/spicy. That's maximumfun.org/spicy.

[break]

Travis: Okay, we're back.

Teresa: And so, laws started to be erected around what could and could not happen in an ale house. And of course, the women were disproportionately targeted for the enforcement of these laws. Because once ale houses had been established, it wasn't just ale wives that would do it, there were also men proprietors at this time.

Travis: How forward-thinking!

Teresa: [titters] I suppose so.

Travis: Men? Men brewing?! Men running breweries and ale houses?! Wow!

Teresa: Wow!

Travis: Way to break the glass ceiling, men, you've done it.

Teresa: But we find from court records that women were much more likely than men to get fined, and that ale tasters, who were the like health inspectors of the day, went more to women-owned businesses than male ones.

Travis: And I'm sure they were completely objective in their tastings and stuff, huh?

Teresa: Mm-hm, yes... Unfortunately, there was another hiccup in this road, known as—

Travis: Was it World War II?

Teresa: No.

Travis: Oh, I was way off, okay.

Teresa: Way before that, is plague. [titters]

Travis: Oh! Yeah, okay, that was another one. I should have known that one.

Teresa: You should have known.

Travis: I just, usually, when there's a hiccup like, "And that was until..." it's usually World War I or World War II. But I think I was off by about like six hundred years?

Teresa: Yeah.

Travis: Yeah, something like that.

Teresa: Yeah, something like that. Something like that. I mean, a series. There was a series of plagues. It wasn't just like the one, right?

Travis: Ah, it was like a Marvel Cinematic Universe of plagues.

Teresa: [chuckles] So, that would kind of kneecap production. But brewing technology also continually evolved, right? So, with the increase demand, women were already having to constantly work to meet the demands of their town. So, large copper brewing vessels were created, which on one hand, meant that you could make more beer, but also, it meant that the women's brewing equipment was being made obsolete, right? So, as the need arises, you make new things, and then the old things that you have don't work as well anymore. And so, if you can't afford to get the new things, you're left behind, right?

Travis: Yes? Yes. I think I follow what you were saying, and I think it all made complete sense.

Teresa: Great. And then hops came to Europe.

Travis: Judy Hopps.

Teresa: No. [titters]

Travis: No.

Teresa: [chuckles]

Travis: In Zootopia 2.

Teresa: [chuckles]

Travis: Ruined everything.

Teresa: Oh, man...

Travis: Or improved everything? I actually don't know where you're going with it.

Teresa: No. Good news for beer history. Bad news for ale wives.

Travis: Well, because I have to imagine, once—as you were saying, if it acts as a preservative, right? And it lasts longer—

Teresa: Mm-hm.

Travis: Then you could like have more of an industrial thing, where you're brewing in huge batches. And then like shipping it in barrels.

Teresa: Right.

Travis: Instead of having to make it locally.

Teresa: So, not only do we now have new, improved equipment, that you need to buy or make in order to be a... what I want to say? A competitor in business.

Travis: Yeah.

Teresa: Now you have the ability to mass produce brews.

Travis: Oh, and you would have to source hops to be able to do it the same, right?

Teresa: Mm-hm.

Travis: So, then you need to be able to like purchase these things from people who would ship it, right? Because I assume at this point, the introduction of hops was that they had been discovered.

Teresa: Yeah.

Travis: Right? So it wasn't like, "They're growing in my backyard."

Teresa: So, you've got,, now more than ever, the startup costs are too great. And so, if you already have money, like *men* who already have money, they're looking for an investment opportunity, right? Instead of women looking to create their own financial futures.

Travis: Yeah! Okay.

Teresa: So—

Travis: Especially when we're talking about, as you mentioned, like widowers.

Teresa: Yeah.

Travis: Or widows.

Teresa: Yes.

Travis: And like—

Teresa: Widows is the female.

Travis: Right.

Teresa: Widowers is the male.

Travis: And that idea of like, cool, the idea of a widow having a bunch of money was very upsetting, right, to people of like, "Wait, hold on, but where's the man that manages it? That's why 'man' is in 'manage.' What are you doing, woman? *What's happening?*" Because they were all scared little babies.

Teresa: Right. Speaking of scared little babies—

Travis: What?

Teresa: Protestant Reformation.

Travis: Scared little babies!

Teresa: So, we've got making of beer being moved out of the home because of industrialization, and then women not being allowed to follow it out of the home, because the Protestant Reformation decided that women should be docile, homebound creatures, right? And that ale wives were dangerous to the social order. Even so, they made that—brewing guilds made it next to impossible, or downright banned women brewers from joining. For example, in 1540, the city of Chester actively decreed that women between the ages of fourteen and forty were banned from selling ale. On the grounds—on the grounds that they would use their sexual desirability to spread impropriety in their communities.

Travis: They only have like one chord progression in their anti-woman stuff, and they use it a lot, don't they? It's so wild, because when it's all laid out, it's really, really clear that it all boils down to like, we feel very threatened by women.

Teresa: Mm-hm.

Travis: But it's like, you guys are very obvious with this, right? It's very obvious what all—you don't have any good justifications you can give, except women are temptresses, but also ugly.

Teresa: [chuckles]

Travis: Is like the two arguments you've got.

Teresa: Right. So, by the seventeenth century, the local brewer, lady brewer, had been replaced by large-scale breweries, and the ale wife had been historically relegated to caricature, comedy and condemnation. So that we've got... the cauldron, that originally she brewed her beers in.

Travis: Uh-huh?

Teresa: The hat, that originally she wore to be seen in a crowd.

Travis: Yeah?

Teresa: The broom, that originally she stuck in her yard to let everyone know that the beer was ready.

Travis: Sure.

Teresa: And the cat, that would keep the mice out of the grain piles.

Travis: I see. Okay.

Teresa: What do we have when we add it all together?

Travis: It's a witch, is what—is what you've just described—

Teresa: It's a witch!

Travis: Is a witch.

Teresa: It's a witch. Yeah... And there is some debate over this, right?

Travis: Yes, the origin of the witch caricature, there's like...

Teresa: So many of them.

Travis: A lot of different—well, it could have been this, it could have been this, it could have been influenced by this.

Teresa: Exactly. Several historians believe that the iconography we associate with them is a direct result of calling cards of these women business owners, like I just enumerated. Or I guess I didn't number them, so elucidated?

Travis: Yeah! Said.

Teresa: Anyway, said.

Travis: That you said.

Teresa: [titters] One such historian, Elizabeth Ku... Kugiliowski, I believe—

Travis: Okay.

Teresa: Wrote, "Some historians have noted similarities between the affectations commonly associated with ale wives and the common portrayals of witches. Even today, many of the stereotypical images we associate with witches; bubbling cauldrons, black cats, pointing hats and broomsticks, seem to stem directly from ale wives and their negative portrayal." Ale wives, like witches, were usually depicted as either youthful temptresses or old crones.

Travis: It's the two things they've got!

Teresa: Yup.

Travis: It's the two things they've got! The two arguments against women they got. And sometimes, they use up both on the same person. [titters]

Teresa: She goes on to say, people had to trust them to supply a safe beverage in a time where it could be impossible to access clean water. And that led to a widespread fear of being betrayed by them, of course, of being poisoned.

Travis: Because they were whiny little babies, who were worried, who were scared.

Teresa: Okay, so... that would be really sad, if that's where the story ended, but it's not.

Travis: Because that was six hundred years ago. So, hopefully, there's been more stuff that happened since then.

Teresa: Well, women have started, starting in like the 1970s with the home brewing resurgence, moving back into the craft beer revolution. As more and more women get into brewing, they really had no idea that they were continuing their ancestral rights to the historic practice. And as craft beer continues to gain popularity, there are more and more people who have started to become actual brew masters. One such person is Teri Fahrendorf. In the early 2000s, she took a 139-day quest brewing trip throughout the United States. She quit her job, and went in search of finding women brewers, right? Who had never even met a woman brew master. And so, she started what she calls the Pink Boots Society.

Travis: Cool. I like that.

Teresa: It is pretty cool. She named it after the pink boots given to her by her mother-in-law that she wore on the road trip.

Travis: I love it!

Teresa: Yeah. In April of 2008, she invited everyone on her list that she had met to a luncheon, where she got them talking about how to turn Pink Boots into a proper organization, and how they could band together to support women in the beer industry. Today, they have created an organization that provides a genuine community for mutual support and advancement of women, and non-binary individuals, within the fermented beverage industry.

They offer support and mentorship to women and non-binary brewers in thirty-seven states and eight countries.

Travis: Amazing!

Teresa: Yeah! So, I mean, it's... it's something that I would say has not quite come full circle, because there's still a... quite a wide gap in the industry.

Travis: Yeah.

Teresa: But there is opportunity for people who want to find it. And we, the women brewers, seem to be taking things back, giving their beers cheeky names like Basic Witch, or having beer blessed by local covens.

Travis: Yes, please. I love that.

Teresa: Things like that. Natalie Rose Baldwin, who is a research and development brewer at Breakside Brewery in Portland, coordinated a magical celebration to celebrate the release of a rose petal Saison, a supercharged by the full moon beer.

Travis: Yes. I would drink that, every day. When I had something important to do, I would drink something supercharged by the moon.

Teresa: Yes. So—

Travis: Hundred percent.

Teresa: So, you know, maybe take back that witch's hat and brew some home brew, and have fun this Halloween!

Travis: And thank you for having fun with us. We want to say thank you to our editor, Rachel, without whom we could not do the show. Thank you to Alex, for your research. We could not do this without you. Thank you to you for listening... I don't want to do it without you.

Teresa: Let's not—

Travis: Don't make me. Come on. I also want to let you know, we're doing Candelights back in our hometown, our first live candle nights in a couple years.

Teresa: Woot-woot.

Travis: But it is also going to be streamed after the fact. So, we're going to do it, we're going to record it, and then it will be available as video on demand. Go to mcelroy.family, and you can find all the information and ticket links there and everything.

Teresa: Yeah, come to Huntington. But if you can't, don't cry about it, because it'll be available online.

Travis: Exactly, that's what we say. That's what it says on all the posters. Don't cry about it!

Teresa: Yes. [chuckles]

Travis: It's gonna be okay. What else, Teresa?

Teresa: We always thank Brent 'Brental Floss' Black for writing our theme music, which is available as a ringtone where those are found. Also, thank you to Bruja Betty Pin-up Photography for the cover picture of our fan-run Facebook group, Shmanners Fanners. If you love to give and get excellent advice from other fans, go ahead and join that group today. And as always, we are taking your topic submissions, your questions, your idioms. They are lovingly read and categorized by Alex, so say hi, because she reads every single one. Shmannerscast@gmail.com.

Travis: There you go.

Teresa: That's where you send those.

Travis: And that's gonna do it for us, so join us again next week!

Teresa: No RSVP required.

Travis: You've been listening to Shmanners.

Teresa: [in a witchy voice] Manners, Shmanners! Get it?

["Shmanners Theme" by brentalfloss plays]

Maximum Fun.

A worker-owned network...

Of artists-owned shows...

Supported directly by you.