

Dances of Vice, Horror, and Ecstasy

*by Anita Berber and Sebastian Droste
translated by Merrill Cole*

Introduction

Weimar Germany was a virtually unparalleled period of social and cultural upheaval, as well as a time at which the impossible briefly seemed about to be realized. By the end of World War One, there was intense disillusionment across Europe with the civilization that had led to war. The ugliness and impersonality of protracted trench combat not only disappointed the heroic dreams shared by patriots on every side, but also led artists and intellectuals to question the system of values responsible for the carnage. In the Anglo-American context, such poets as Wilfred Owen and Siegfried Sassoon called out bitterly against the lies that led to mass slaughter; other poets, like Ezra Pound and T. S. Eliot, anatomized the moribund condition of modern culture. At various Continental urban centers, abrasive and radically innovative forms of art, under the umbrella nonsense-term, "Dada," expressed a parallel, if less nostalgic, revulsion toward the cultural status-quo. Berlin, the one-time capital of imperial Germany, arguably became the epicenter of artistic disenchantment, the ground-zero of post-war modernity. For Germany had been the war's great loser: not only did the nation suffer an opprobrious defeat, not only was the Kaiser forced to abdicate and flee, but a communist revolution—the Spartacist Revolt—almost succeeded in wiping away the entirety of the old order. The disrespected Weimar Republic, disliked even by its founders, was a weak compromise formation that pleased almost no one. To make matters worse, the unworkably harsh reparations demands made by France and Great Britain utterly undermined in the early 1920s what little social stability the Weimar Republic had been able to achieve.

In Weimar's early years, Germany was a society adrift, come completely unmoored. When a loaf of bread could cost as much as four billion Marks, the attempt to pay reparations having debased the currency, people starved. Murder and violence were rampant, including sexual murder, or Lustmord, which became Weimar's tabloid sensation. Women from once-respectable families could be seen selling themselves, their daughters, and even their sons on the streets of Berlin. It is partly for this reason, but also with the help of such travel writers as Christopher Isherwood and W. H. Auden, that our cultural imaginary in the English-speaking world has made Weimar Berlin the epitome of modern decadence. With the word, "Weimar," images of cabaret, cross-dressers, and public prostitution come readily to mind. Indeed, there has been for decades an unfortunate and homophobic tendency to blame Weimar debauchery for the Nazi terror that followed it. Of all Weimar artists, perhaps none more than Anita Berber and Sebastian Droste exploited the bizarre cultural situation, including its fascination with Lustmord. Berber herself,

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David Baud



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