

STRINDBERGSFEJDEN 1910–1912

Andreas Nyblom

Strindbergsfejden är namnet på en mycket omfattande kultur- och samhällsdebatt som ägde rum i svenska tidningar åren 1910–1912. Den utlöstes av en strid ström ilskna artiklar skrivna av August Strindberg. Intill Strindbergs död skulle fejden komma att omfatta omkring tusen debattinlägg, mängder av karikatyrteckningar, samt involvera närmare trehundra personer och ett årtiootal tidningar. Ämnen som religion, politik och litteratur hörde till det som avhandlades. Men det som framförallt engagerade var det sätt på vilket debatten fördes, samt de berömda personer om vilken den handlade. Mycket framstår i efterhand som trivialt, och i samtiden uppfattades debatten inte sällan som ett lägvattenmärke i det offentliga livet. Ändå, eller just därför, är Strindbergsfejden en kulturhistoriskt intressant händelse. Genom den framträder de tongivande aktörerna i sekelskiftets litterära och politiska offentligheter, och den ger en förtärad bild av tidens aktuella samhällsfrågor, konflikter och debattklimat.

I det följande redogörs för några av huvuddragen i Strindbergsfejden, med särskild tonvikt på debatten om de litterära grupperingarna årtioal och nittioal, samt på den parallella omförhandlingen av Strindbergs respektive Verner von Heidenstams positioner i offentligheten.

Strindberg går till attack

August Strindberg (1849–1912) hade under 1880-talet gjort sig känd som radikal samhällskritiker. Satiren *Det nya riket* (1882) utgjorde till exempel en brännande vidräkning med "jubelfesternas tidevarv", en formulering med vilken författaren sammanfattade sin samtids ängsliga böjelse för auktoriteter, kanoniseringar och festabsretorik. I viss mån var det till denna kritik Strindberg återvände våren 1910. Många av de konservativa institutioner som han höll ansvariga för den offentliga lögnen var desamma (Svenska Akademien, kungamakten, försvaret och kyrkan), medan de förhat-

liga kanoniseringsobjekten delvis var nya. Ett nytt och motsägelsefullt inslag var även Strindbergs omsorg om sin egen kanonisering. Ett av fejdens tydligaste resultat var också att jubelfesternas främste kritiker förvandlades till Sveriges förmodligen mest uppvaktade författare någonsin.

Det hela började den 29 april 1910 när Strindbergs artikel "Faraon-dyrkan" publicerades i *Afton-Tidningen*, en då relativt nystartad vänsterliberal tidning vars redaktion låg intill Strindbergs bostad på Drottninggatan. Artikel, liksom två följande, riktades mot den pånyttfödda Karl XII-kult som yttrat sig i en mer välvilligt inställd forskning om "hjaltekonungen" (initierad av historikern Harald Hjärne), samt i grundandet av Karolinska Förbundet. Det var sjukt och ruttet, hävdade Strindberg, att nationen skulle samlas kring landets plågoris och förstörare. Men även om krigarkungen sedan länge var en ovärdig nationalhjälte i Strindbergs ögon, så fungerade Karl XII denna gång huvudsakligen som en ingång till en mer omfattande kritik mot två yngre nationalhjältar – författaren Verner von Heidenstam (1859–1940) och upptäcktsresanden Sven Hedin (1865–1952). Strindberg hävdade att båda hade hyllats utan proportion till vad de åstadkommit. Hedin hade inte upptäckt någonting som inte redan hade kartlagts av andra, och Heidenstams diktning och estetik var inte tillräckligt märkvärdiga för att motivera ett litteraturhistoriskt epokskifte.

I Strindbergs första artiklar figurerade Heidenstam och Hedin endast anrydningsvis, som ett slags lakejer och propagandister för Karl XII-minnet. Heidenstam omtalas, i egenskap av författare till *Karolinerne* (I–II, 1897–1898), som "andeskådaren på Djursholm", och Hedin, vilken som den siste i Sverige hade adlats 1902, omnämns i förbigående med formuleringen "ett självtaget von". Heidenstam hade alltså gjort skönlitteratur av soldatlivet i kungens armé, och Hedin hade i sina äventyrsfyllda reseberättelser, bland annat *Tibetanska äfventyr* (1905), beskrivit sig själv som en modern Karl XII. Båda hade dessutom medverkat till bildandet av Karolinska Förbundet i början av april 1910.

Medan Heidenstam och nittioal snart hamnade i centrum för Strindbergs utfall, kom den verkliga attacken mot Sven Hedin först två månader senare. Redan i *Götiske rummen* (1904) och *Svaria senar* (1907) hade Strindberg hävdats att Hedin helt oförtjänt hyllades som nationalhjälte på polarforskaren Nordenskiölds bekostnad. Nu återkom Strindberg med

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