When left-wing students recently staged a demonstration which closed the University of Rome, they carried banners reading "Mac, Marcuse, and Mao" (after the names of the students). In explanation, he said, "We see Marx as the prophet, Marcuse as his interpreter, and Mao in his wake." This spring witnessed violent student demonstrations in Italy, Germany, France, and America. Behind them was the philosophy of one man, Dr. Herbert Marcuse.

At 70 years of age, the jovial, snow-haired Dr. Marcuse hardly gives the appearance of a prophet of violence. His students at the University of California at San Diego, where he teaches political philosophy, are charmed by his kindly Kris Kringle smile, old-world German accent and quiet self-deprecating manner. Yet his revolutionary, quasi-Marxist writings have inspired thousands of students to the worst kind of nihilistic violence.

Born in 1938 in Berlin, Herbert Marcuse came from a well-to-do, cultured German family. He received a baptism of fire in radical Marxist tactics when he joined the Spartacist League of the German Communist, Rosa Luxemburg. After earning a Ph.D. in philosophy from the University of Freiburg in 1922, Marcuse and Theodor Adorno founded the Institute for Social Research. The institute studied the application of Marxist principles to the then-emerging society.

In 1933, with the rise of Nazism, Marcuse left Germany and spent the next 10 years in France. He came to America in 1936 to become a lecturer at Columbia University. As an exile from the Nazis, he contributed substantially to America's war effort, serving several years in the Office of Strategic Services. After the war he entered academic life as an instructor at Harvard, Columbia, Brandeis, and, finally, the University of California at San Diego, where he still teaches.

Dr. Marcuse's philosophy, a word

Prof. Herbert Marcuse, the German-born political philosopher, has served as a catalyst for much of the current disorder on and off college campuses throughout the world.

A mixture of Freud and Marx, it is perfectly suited to the New Left. Although some of his books are too theoretical to be assigned as required reading by most universities, they are worshipfully studied by students for a Democratic Society and their comrades-in-arms.

'Socially Useful Destructiveness'

In the best known of these books, The One-Dimensional Man, Marcuse launches a rather novel attack against modern industrial society. By providing an abundance of food, clothing and material comfort, this society robs the individual of his desire for intellectual growth and self-expression. Since it is obvious that a Social-Democratic society is necessary for the desired social upheaval. Instead he finds much promise in students and the.Left. They are, he says, the "socially useful destructiveness," they will apply the pressure necessary to obliterate our bourgeois industrial state.

And what comes after the Revolution? Why, by the elite, of course. Marcuse would replace representative democracy with a dictatorship controlled by those who rigidly adhere to his Marxist views.

According to the professor, majority rule should be replaced by the "normality" of a presumably infallible minority and such outmoded middle-class customs as freedom of speech should be abolished.

In an essay entitled "Repressive Tolerance," Marcuse states that all right-of-center opinion should be suppressed. He understands in this right-of-center category anyone who favors armaments for defense ("chauvinists") or opposes the extension of social services, such as Medicare ("self-appointed conservatives"). In reviewing Marcuse's "Nagasaki," Max Goldman warned that "Herbert Marcuse would put you and me in jail; would stop our mouths, close down our publishing ventures, and if he could achieve it force us to observe the Bill of Rights, which would deny freedom of expression to those who took views which Herbert would consider anti-patriotic.

Marcuse himself gives a very concise summation of his idea of tolerance when he states, "Libertating tolerance, then, would mean intolerance against movements from the Right and tolerance of movements from the Left."

As frightening as it is to read the totalitarian views of Herbert Marcuse, it is even more frightening to see those views used as the basis for the actions of the violence-prone New Left.

In July 1967 Marcuse visited the Free University of Berlin for a series of lectures and debates. According to the June 30, 1967, New York Times, he told his audiences "the Left is a highly intelligent, honest, and active student." Dr. Marcuse, one of the great hopes of all those who seek to help Vietnamese war orphans. More of Marcuse's utopianism in action.

The leader of these students' "students" is Danny Cohn-Bendit, another disciple of Marcuse. Cohn-Bendit has stated quite succinctly, "We are not worried about what to build later. For the moment we are concerned with the destruction of the existing system."

Despite his frequent foreign excursions, Marcuse has not neglected the Revolution on the home front. "Well, I certainly supported the demands of the Columbia students," he declared. When questioned about widespread destruction of private property which took place, he placidly replied, "At one point between theory and tactics cannot always be made."

And what of the tactics of Prof. Marcuse's Columbia followers? Jeffrey Hart writes in National Review, "Some intimation of their moral quality can be gleaned from the manner of the revolutionaries who occupied President Kennedy's office at Columbia: excrement in the wastebaskets, obscenities scrawled on pictures of the president's family, filth and random destruction everywhere."

The seeds of revolution which Herbert Marcuse planted in his philosophic works have now begun to bear their fruit. The little Frankfurtists who destroy and suppress from Germany to the Sorbonne are his intellectual heirs. Unless responsible students and professors take steps to prevent the coming holocaust, the universities of the free world may be the first institutions to fall victim to Herbert Marcuse's philosophy of terror.